

AMERICA

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CONTENTS

	PAGE
CHRONICLE	121-124
EDITORIALS	
What Price Literacy?—Patriots on the Pay Roll—Equal Rights for Men and Women— How Old Are You?—Catholic Charities and the Probation System	125-127
TOPICS OF INTEREST	
The Decline of a Noble Cause—Press Stunts and the Vatican—How the Eucharist Was Instituted—The Hundredth Year of the Cenacle	128-135
SOCIOLOGY	
The Strike in England	135-136
EDUCATION	
Needed—Catholic High Schools!	136-137
NOTE AND COMMENT	138-139
LITERATURE	
Confessions on Novel Writing	139-141
REVIEWS	141-143
COMMUNICATIONS	143-144

Chronicle

Home News.—The whole country was thrilled when it was announced, on May 9, that after a flight of fifteen hours and fifty-one minutes, Commander Richard E.

**North
Pole**

Byrd and his pilot, Floyd Bennett, returned from a flight to the North Pole. Commander Byrd made the flight in a three-engine Fokker plane named "Josephine Ford." This successful flight came after several months of careful preparation, and was made possible by the use of a Bumstead sun compass and the bubble sextant, an invention of the flyer himself. The party expects to remain in the Arctic for further flights. Thus, in the strong competition for aeronautical honors, the American was the winner. Three days later, the Italian-American-Norwegian dirigible, the Norge, also made a flight to the Pole and continued its way to Point Barrow across the large unexplored area between Alaska and the Pole. The Detroit expedition, under Captain Wilkins, expected to fly over this same area about the same time.

On May 7, Harry M. Daugherty, President Harding's Attorney-General; Colonel Thomas W. Miller, who was Alien Property Custodian; and John T. King, were indicted on a charge of conspiracy to defraud the United States. This case grew out of the investigation of the transfer of \$7,000,000 of the American Metal Company from the

**Alien Property
Indictments**

custody of the Government to a Swiss corporation. It is not charged that the defendants defrauded the Government of that amount of money, but that in accepting \$441,000 as commissions, the Government officials defrauded their Government of their honest and unbiased judgment. It was expected that Mr. Daugherty would go on trial in July. Before any action could be taken, Mr. King died on May 13.

It was stated, on May 8, that of all the bills presented for farm relief, the President was in favor only of the Tinchier Bill, endorsed by Secretary Jardine. Interest in the matter has been lukewarm in the country, because it is looked on generally as purely political and not dictated by a sincere wish to solve what is recognized as a very serious problem. The President's objection to the Haugen Bill is that it puts the Government into business by making it control the sale of surplus crops. The President is said to believe the problem can be solved by a more flexible credit system, such as is provided in the Tinchier Bill.

Three measures before Congress provide for appropriations for the Prohibition Unit, the Customs Service and Coast Guard, for reorganization of the Prohibition Unit and of the Customs Service, and for changes in the Volstead Act by which the Government would gain control of the manufacture of cereal beverages, of industrial alcohol, and for all applications, permits and similar documents. All of these measures have the support of the Methodist Board of Temperance, Prohibition and Public Morals, which claims the backing of the Administration.

Austria.—A new organization was recently established at Vienna by the Austro-American Society. It is to be known as the Austro-American Institute of Education.

**Austro-
American
Institute**

Its chief purposes are the arrangement of lectures for prominent Americans temporarily located in Europe, the arrangement of international university courses and of summer courses for the average traveling American who desires to join instruction with the pleasures of his foreign trip, and direction of students to the special courses they desire. Propaganda for the American school ideal is also indicated as a special aim of the Institute, but it remains to be seen what turn this will take. Evidently the new organization is meant to be a universal clearing house and information bureau for everything educational that may interest the traveler. Even Austrian summer colonies and camps for

American teachers and school children are mentioned, while the establishment of correspondence between Austrian and American students will be part of the general program. Nothing is mentioned, in the communication sent us, of any religious influence that may help to guide this work and correctly direct Catholic students. At the founding of the new organization Dr. Puquet stated that the American Medical Association had during the past fifty years worked along similar lines in seeking to bring about closer contact between America and Austria.

Belgium.—Premier Poulet offered his resignation to the King because, he stated, he found it impossible to reorganize the Cabinet from which four Ministers had previously resigned. The Premier suggested M. Brunet, President of the Chamber, and a Socialist, as his successor. Though the advice was followed M. Brunet failed to form a new Cabinet and it appeared that Belgium would see a resumption of a procession of nominees to the Premiership such as occurred a few months ago when the elections failed to give any one party a majority. At present the country faces critical financial problems which are the real reason for the crisis. The resignation of Finance Minister Jansen marked the end of the Socialist Government and was due to his failure to win his fight for currency stabilization. It was rumored then that a member of the Right would probably be asked to form a National Government with the support of the Liberals. However, as the conditions which the Liberals would place are known to be such that they would be unacceptable, it is unlikely that any help will come from that quarter.

Canada.—Encouraging reports on the state of Canadian trade, especially in respect to Ireland and Germany, are given in a bulletin recently issued by the Canadian Pacific Railway. To further direct trade communications with Ireland, the Free State has established in Montreal an Irish Trade Bureau. It is felt that there is possibility for great expansion of direct trading between the two Dominions; heretofore, much of the shipping has had to pass through the intermediary of English markets. According to the bulletin, the Canadian returns showed direct exports to the Free State amounting to \$4,616,375, and imports of \$3,969. Free State reports place the amount of Free State purchases in Canada slightly higher. These statistics do not include the trade carried on through English channels. No figures are available of the direct trade with Ulster since the six-counties' returns are included in those of the United Kingdom. The bulletin records a surprising increase of trading with Germany in the past few years, with the result that Germany has now become Canada's most important customer after the United Kingdom and the United States. In 1925, exports from Canada to Germany reached the total sum of \$31,087,709; this shows an increase of 125 per cent in the past two years. Canadian imports from Germany have doubled in the past three years and now amount to \$9,028,936. The new Ger-

man tariff laws, which came into effect last October, will probably injure Canadian trade since they concern principally the nature of goods that Canada has been selling to Germany.

Czechoslovakia.—It will be remembered that the unjust seizure of extensive property pertaining to the spa *Mariánské Lázně*, or Marienbad, was widely noticed and severely criticized in the foreign press. The property belongs to the Premonstratensians of Teplá in Bohemia and was seized by the Land Bureau of the Republic. The case was appealed by the owners to the Supreme Administrative Court and in an overwhelming majority of the points at issue the original seizure has now been declared illegal. But full justice has by no means been done as yet, since the questions so far decided were of more or less secondary importance and the fate of the chief properties of the spa is still pending. The decisions rendered, however, show that some progress has been made towards a more equitable state of affairs in the Republic.

Ecuador.—The election of a President and his Cabinet is scheduled to take place in the near future. The provisional "Council of Government" which has until recently ruled Ecuador has issued a declaration to the effect that it will not again take up the reins of government except in case of the death or resignation of the President. This military "Junta" came into power following a recent revolt in which the civil authorities were defeated. Later a provisional President and council were appointed to govern under the supervision of the Junta.

France.—With the resumption of activities against the Rifians, following the unsuccessful peace negotiations, the French and Spanish position was strengthened. An advance of Spanish troops almost to the heights of Tamarit was reported May 11, as was the occupation of Mesela and Tefras. All of the Alhucemas Bay territory was said to be under Spanish control. Although impeded by rain, French forces were able, without casualties, to recapture the territory of the Beni Mestara tribesmen. They have also set up a bombardment along the front from Ouezzan to Tizi Ougli. The temporary transfer of General Beichut's headquarters from Rabat to Fez was interpreted as a sign of probable activities in the Fez region, possibly against the Beni Zeroual tribes.

Beirut advices reported full peace in four-fifths of Syria, except in the immediate vicinity of Damascus and at Djebel. Throughout the entire northern part of the Djebel region, moreover, the submission of the rebels seemed to have been definitely accomplished. Twenty-five villages and two out of four religious leaders had presented Governor Andrea with assurances of their good faith. Travel between Beirut, Aleppo, Palmyra, Moms and Hama was declared to be quite easy, and throughout most of the coun-

Marienbad
Again

Junta
Resigns

Renewal
of
Hostilities

Greater
Quiet in
Syria

Cabinet
Crisis

Trade
Increases

try abundant crops were being harvested. In the recent engagement in the Meidan quarter, aimed chiefly at Dr. Chabandar and his followers, the rebel losses included fifty-six killed, while the French forces lost five men.

Cabinet Resigns
Germany.—On May 12 Chancellor Luther handed the resignation of his entire Cabinet to President Hindenburg. His defeat was occasioned by the flag issue, but was really due to the concerted action of the Nationalists. The Government had ordered the imperial colors to be displayed side by side with the Republican flag in all the Reich's foreign missions. Chancellor Luther, therefore, should naturally have been able to count on the Nationalist vote for support against the Democratic motion disapproving this order which was entirely in conformity with the Nationalist monarchist ideals. The Nationalists however refrained from voting. As a consequence the motion defeating the Ministry was passed by 176 Democratic, Socialist and Communist votes against 146 ballots cast by the Centrist's together with the German and Bavarian People's Parties.

New Monarchist Plot
 It was significant that failure of the Nationalists to support Chancellor Luther coincided with the disclosure of the monarchist plot by the Berlin police. This plot was to go into immediate effect with the defeat of Chancellor Luther. The evidence unearthed by the police showed that there was question of a more far-reaching conspiracy than any evolved since the famous Kapp putsch of 1920. The homes and offices of the various leaders of secret militaristic societies were raided and apparently the plans of the conspirators seized. The new putsch was to differ from the former in that it was to be carried out by constitutional means and, if possible, without violence. The defeat of the Luther Cabinet was reported to have been set down as the first stage, followed by the appointment of a "non-partisan" Government. But since it was to consist entirely of monarchist leaders or their tools it could not expect to meet with the approval of the Reichstag. That body was therefore to be dissolved and the new regime to be supported by the Fascist armies. On realizing the nature of these developments, it was presumed President Hindenburg would resign, and a monarchist dictator could then be installed. At the same time an "Emergency Constitution" would be issued to displace the Republican Constitution. Final development of the monarchist plans was to follow upon proclamation of military law.

Nation-wide Strike Settled
Great Britain.—Announcement was made on May 12 that the nation-wide strike which had tied up the industries of the country for twelve days was settled. The settlement came as the result of informal conferences between those interested in bringing about peace, which culminated in a meeting between Premier Baldwin and the General Council of the Trades Union Congress. Then the announcement was made and it was received with demonstrations of joy. According to the *British Gazette*, the Government's strike-time organ, the strike ended in the

unconditional withdrawal of the strike notices by the General Council of the Trades Union Congress. In this respect the Government claims a victory for itself. On the other hand the Union leaders insist that they have lost nothing by the withdrawal. This did not mean the settlement of the miners' differences with their employers and steps will now be taken to resume the conferences that were to solve their problems. But the big strike was over. Though the twelve days of the strike had been a period of great inconvenience for the public no serious disorders were reported from any quarter. With the announcement of peace King George issued an appeal to the people to forget any strike bitterness.

Budget Published
Ireland.—Far less criticism has been directed against the Saorstat Budget than had been anticipated. The contemplated expenditure amounts to £28,637,428; of this £4,429,770 is abnormal or non-recurrent expense for public works and buildings, local loans, and compensation for property damages. This abnormal expenditure may be met by loans and thus the burden spread over other years. Hence the ordinary expenditure is placed at £24,207,658, and the revenue from taxation is estimated at £23,712,430, leaving a deficit of £495,228. To cover this, Mr. Blythe does not recommend an immediate increase in taxation since he believes that the estimated expenditures are in excess of actual requirements by about £650,000. Changes have been made in favor of those who heretofore have had to pay double income tax to the Free State and the United Kingdom, relief is given to smaller companies in respect to corporation taxes, no reduction is made on duties for beer and spirits but taxes on wines are doubled, and a tax of five per cent was made on betting. This last has occasioned much comment.

Success of The Norge
Italy.—The Italian-built dirigible Norge of the Amundsen-Ellsworth-Nobile expedition, which sailed from Italy, April 8, in command of her designer, Colonel Umberto Nobile, reported, May 12, that at one o'clock that morning, she had reached the North Pole and lowered the Norwegian, American and Italian flags. News of the achievement was received by the *New York Times* from its wireless correspondent aboard the airship, exactly seven hours after the event. It has been noted, in contrast, that the message of Admiral Robert E. Peary, claiming his discovery of the North Pole, April 6, 1909, was 153 days in reaching the *Times'* headquarters. The Norge covered the lap of 750 miles from Spitzbergen to the Pole in fifteen hours. While Point Barrow, at the northern extremity of Alaska, was the next objective in the expedition, the fliers planned, as the real feature of their effort, to explore as much as possible of the great polar ice-cap. The universal enthusiasm with which the accomplishment was heralded was particularly marked throughout Italy. The *Tribuna* emphasized, in connection with the flight, that it was an Italian machine which conquered the Pole, in care of an Italian pilot and Italian mechanics, and that it kept in communication

with the outside world through an invention made possible by another Italian, Marconi.

Mexico.—The Mexican Government is still maintaining its attitude with regard to the closing of churches and its open and unabated hostility toward the clergy. Government officials persist in an absolute disregard for the Pope's recent Pastoral Letter in which he protested against the anti-religious laws enforced upon Mexican citizens and continue studiously to ignore the Mexican Bishop's Pastoral in which they remonstrated against the Government's unjust measures against Catholic churches and schools. On May 12 seven churches were closed in the State of Tabasco. In accordance with Calles' order, all church buildings are the property of the nation and as such these will be used as public schools.—A report of May 9 from Mexico City states that the British and French Ministers have requested Foreign Secretary Saenz to permit one foreign priest from each country to officiate in Mexico for the British and French colonies.

Nicaragua.—According to Government reports from Managua the Liberal revolutionist army was defeated by the Conservative party near Granada. Many were killed or wounded. The city of Rama is still held by the revolutionists, as well as Cabo Gracias a Dios. At the time of the dispatch, the Government army was making preparations to attack such strongholds as remained in the possession of the Liberals. Ever since the time of acquiring political independence in 1840, Nicaragua has been in almost uninterrupted turmoil. The present chief Executive, General Chamorro, has been in office since last January, when he succeeded President Solorzano. Chamorro had previously been President, as well as Minister to the United States. The neighboring republics of Guatemala, Costa Rica, El Salvador and Honduras as well as the United States have refused to recognize the Chamorro Government.

Poland.—A military revolt, led by Marshal Pilsudski, and designed to oust Premier Witos, marked the culmination of the recent political crisis. Witos was leader of the Peasants' party and represents the moderates in the Republic, while Pilsudski was a favorite of the army as well as of the Socialist and radical elements. He had previously held office as President of the Republic. Premier Witos had undertaken the formation of his Cabinet on May 5, when the Coalition Government headed by Skrzynski resigned. The members of the new Cabinet were to appear before the Diet within a few days. The interval was used to start the military uprising. The revolt began at Rembertov Camp, ten miles from Warsaw, the garrison stationed there marching at once towards the capital. One of the reports stated that an attack upon Marshal Pilsudski's house near Warsaw had incensed the soldiers, who were ardent partisans of this military leader. Action

taken against one radical and two Jewish papers for printing interviews with Pilsudski that severely criticized the new Cabinet, was said to have helped to augment the confusion from the first. An official announcement by the Government expressed confidence that the situation would be satisfactorily met. Efforts at negotiation were immediately made to prevent civil war. But on May 13 the current reports stated that Marshal Pilsudski had obtained control of all the administrative buildings in Warsaw, with the exception of the presidential residence. A number of persons had been killed in the street fighting, but quiet was said to be restored.

Rome.—A playground, reported to be the finest in Rome, donated and equipped by the Knights of Columbus for the children of the San Lorenzo district, was opened, May 9, with fitting ceremonies by Cardinal Vanutelli, in the presence of a number of Vatican officials and invited guests. Covering 170,000 square feet, the playground will serve as a recreation center for 3,000 children of the district.

May 11, the eve of his name day, the Holy Father received in audience the members of the College of Cardinals and representatives of the ecclesiastical and civil courts who came to offer their congratulations. The Pope's observance of the feast of martyrs of which St. Achilles is one, is significant, the *Osservatore Romano* noted, since Pius XI is destined to be known to future generations not only as the "Pope of the Missions" but in addition as the "Pope of Martyrs and Catacombs," because of his having founded the Institute of Sacred Archeology.

Rumania.—With the announcement by Premier Averescu that the country had negotiated a loan with Italy it was assumed that the decline of the leu on the exchange was definitely arrested. The Premier stated that Italy had voluntarily and unconditionally offered Rumania a ten-year loan of 200,000,000 lire (about \$8,000,000) which the Government would use to stabilize her currency. The economic situation being consequently more promising and no immediate political disorders threatening, the general situation of the country was thus notably improved.

The importance of the part played by the radio in the rediscovery of the North Pole from the air gives peculiar timeliness to the article next week by William H. Scheifley on "Wireless in Navigation and Aviation."

The second article in Father Talbot's series on Ireland is entitled "The Infancy of a State"; and the second paper in Raymond J. Gray's series on the High School is "The Present Status of the High School."

Other features will be "Whole Milk and Skimmed Milk," by Mary H. Kennedy, and "Banat El-Jebel," by Ruth Norton Albright, of the American School of Oriental Research at Jerusalem.

Calles
and the
Church

Knights
Open
Playground

Feast of
St. Achilles

Progress of
Revolution

Economic
Optimism

Military
Revolt

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What Price Literacy?

THERE is no danger that we shall become a nation of illiterates; but there is much danger that we shall greatly overestimate the place of literacy in our social and civic institutions. Bryce in his "Modern Democracies" and, more recently in the pages of this Review, Hilaire Belloc, have shown that the real question is not whether illiteracy disqualifies for good citizenship, but to what extent literacy qualifies.

Bryce recalls the English rustics of sixty years ago, "shrewd men unable to read" but whose strong sense and solid judgment raised them far above "their grandchildren today who read a newspaper and revel in the cinema." He goes on to observe that the Athenian voters who sat all through a scorching summer day to listen to the tragedies of Euripides were certainly better fitted for the duties of citizenship, although most of them could neither read nor write, than the average voter in a modern democracy.

So much for citizenship in the political sense; on the esthetic and moral side the case for literacy is even less bright. The fen-dwellers who conceived and brought into existence that glory of Gothic art, the old Cathedral which today lies dreaming on its hill above the little town of Lincoln, were by modern standards scarcely better than barbarians. But their consuming love of beauty, and their power to make dreams of unsurpassing loveliness come true, are unknown to this literate age. Perhaps we know more of theories of stress and strain, and assuredly have at our command mechanical agencies unknown in thirteenth century Lincolnshire, but we cannot build what is supremely true and beautiful because we cannot think, as they thought, what is true and beautiful, but must content ourselves with what at best is only a faint copy of surpassing medieval achievements. And, again, the girl who rode at the head of armies, her

banner inscribed with the sacred Names of Jesus and Mary, could not write her own, but St. Joan of Arc has exemplified to the whole world a spirit of love of duty that can never die.

Decidedly, the case for literacy has been grossly overstated. The ability to read and to write is desirable, perhaps necessary, in a modern democracy, but it is not the one thing or the first thing necessary. Better is it to think aright than to read aright, and better still to know how to base one's duties to God, neighbor, and self upon a fundamental and unchanging principle. In these days we confound illiteracy with ignorance, and rank it with unfitness for citizenship, or even with crime. The little boy who learns at his mother's knee the story of his creation and redemption, and is taught to love his parents, his brothers and sisters and companions because God loves all, may be illiterate, but he is not ignorant. He possesses knowledge to which the powerful intellects of Plato and Aristotle never attained. He is equipped for good citizenship if he never learns the alphabet or masters the multiplication table, just as every Catholic who knows his religion and follows its teachings cannot be ignorant and cannot be a bad citizen, even if to the end of his days he signs his name by scrawling a cross.

Let us continue the battle against illiteracy, but let us not take it too seriously. Literacy is good, but as the Founders of this Republic have told us, this Government cannot long endure unless the people are trained to habits of religion and of morality based upon religion. Emphatically, religion comes first.

Patriots on the Payroll

THOSE good citizens who believe that the Eighteenth Amendment and the Volstead act constitute a sacred charter of temperance and morality should feel out of place in company with the Anti-Saloon League. Whatever may have been the purpose of the League's founders, at present the League is not in good odor. Its tiffs with the courts in Kansas, Illinois and New York have not commended it to men and women of high ethical standards. Its manners have always been notoriously bad, and too many of its officials, engaged in politics of the ward-heeler type, have been ready to condone anything that promised to promote the interests of "temperance." The League may succeed for some years in keeping the Volstead act as unchanged as the laws of the Medes and the Persians, but if it accomplishes this feat by placing members of Congress on its payroll it will go far to defile clean politics and to break down good government.

A patriot on the payroll is a contradiction in terms. In theory, at least, the American people do not approve of a Sugar Trust paying a retainer to Congressmen when a tariff bill is up for discussion. Congressmen who should draw a salary from Standard Oil or the Steel Trust as well as from the Government would

not be apt to consider the general welfare first when they vote on bills affecting these huge corporations. Almost a quarter of a century ago men were driven in disgrace from Congress for just these practices. But their successors of today can profess undying devotion to the Volstead act and in the same breath admit that they receive money from the League.

Despite the revelations of graft, corruption, law-breaking and intemperance of almost every kind brought out at the hearings on the Volstead act, it is not likely that any considerable changes will be made either by the present Congress or by its successor. Many good citizens will agree with *Collier's*, which after an investigation extending over some years has begun a campaign for the repeal of the Eighteenth Amendment, but on sober thought they must see that at least for many years repeal is impossible. The only way out from the present intolerable conditions is action by Congress. The Volstead act can be repealed, in which case regulation would revert entirely to the States, or it can be amended so as to encourage the States to suppress the bootlegger and to enforce reasonable regulation of the traffic in alcohols.

Equal Rights for Men and Women

THE American Federation of Labor, as represented by Mrs. Sarah Conboy, has broken with Miss Alice Paul, Mrs. Dudley Field Malone, and the National Woman's Party. For some time the Federation has eyed the party with uneasiness. The campaign to establish a legal equality between men and women, which would logically destroy all legislation enacted for the protection of women in industry, has not commended itself to the Federation. Hence, with the consent of President Green, Mrs. Conboy has resigned her membership on the party's labor committee.

But she did not resign in silence. On the contrary, she has addressed to the committee a communication that is unique, vigorous and instructive, and its pith is that "the Woman's National Party is composed mostly of women who never knew what it meant to work a day in all their lives." Many who have come tentatively to the same conclusion will be glad to receive this confirmation of their suspicions from Mrs. Conboy, whose indictment is so much to the point that it must be quoted in its entirety. "If they had worked, as I have," she writes, referring to the committee, "from dark in the morning until dark at night weaving carpets, they would know the meaning of the shorter work day and no night work for women, and appreciate the laws which the American Federation of Labor and its allied organizations have fought so hard to put on the statute books of the various States."

It is evident that Mrs. Conboy and the Federation are wholly out of sympathy with the theory that women and men should receive the same treatment at the hands of the law. "I simply cannot stand for the propaganda that no special legislation is needed for

women," she continues, "nor can I be a party to any further meetings which result chiefly in those women expounding their doctrine to the general effect that all our labor laws should be sacrificed in order that some women may work in coal mines in some States, may be iron molders in other States, or climb telegraph poles in others. It is the silliest thing I ever heard. The only thing I could wish for them in their propaganda is that Miss Alice Paul, Mrs. Dudley Field Malone and Miss Alice Younger could each be assigned, one to climb telegraph poles, one to be an iron molder, and the third to work in the mines.

Mrs. Conboy wields a trenchant pen and does not flinch from personal applications, but it cannot be gainsaid that she has a just grievance. The Woman's National Party has been in the habit of speaking for the women of this country, whereas in fact it is probably not so much as known to a majority of them, and represents neither the workers nor the cultured leisure class. Mrs. Conboy has done well in calling attention to the hollowness of its pretensions and to the evil that is inherent in its activities. In striving to impose upon women burdens which a wise and merciful law would lift from them, it is doing whatever it can do to lower the ethical concepts and standards of the community. On occasion AMERICA has drawn attention to proposals affecting marital relations and authority in the family, championed by members of this group, which are even more devastating in their social effects. Its representations of wifely obedience as degradation and its loose views on marriage and divorce are wholly incompatible with Catholic teaching and, incidentally, with the dictates of common sense, while its apparently stubborn unwillingness to understand the position of the Catholic Church in this regard does not argue a high degree of intelligence in its leaders.

The simple truth is that since women are not men, but beings with powers and weaknesses peculiar to themselves, the law cannot possibly put them on a footing of "equality" with men. Their weakness calls for protection and for privileges, not for the imposition of so-called rights, burdensome to them and hurtful to the community.

How Old Are You?

THE American Eugenics Society has issued a pamphlet "A Eugenics Catechism" which asserts that in mental capacity the American people have reached the age of 13.2 or, approximately, thirteen years, two months and twelve days.

This estimate gives the reason for much in American life that otherwise would beg an explanation in vain. It explains why baseball parks cannot be built large enough to accommodate the crowds that trample on one another in their mad frenzy to buy admission; and also why the Metropolitan Museum in New York is never obliged to display a standing-room-only sign, although a number of New York theaters do this every

night, except on the rare occasions when they play Shakespeare. It may also explain why we are content with a system of public education which in its earlier stages ignores Almighty God and in some of the last may blaspheme Him; and why we like to proclaim it the best system possible. It may further explain why we drift along in languid ease on waters sown with the deadly mines of labor unrest and labor discontent. In the end it may even make clear why in a scientific presentation of a serious problem the American Eugenics Society devotes much space to unsupported generalities, and to figures unaccompanied by any corrective tables for variation and deflection. The reason for all these phenomena is that we are only a trifle over thirteen years of age.

No thoughtful man will quarrel with genuinely scientific studies in eugenics. He knows that the quack and the charlatan have held the stage too long, and that every discovery which throws light on the vexed population-problem is a blessing. But with the problem stated, how shall it be solved? The Society answers by presenting various devices drawn from positive and negative eugenics, and under the heads of "Sterilization" and "Positive Eugenics" proceeds in a manner which will not commend itself to the serious student.

It is highly unscientific to answer the question "Who should be sterilized?" by listing whole groups of individuals who, after all, are human beings and not cattle. It is shocking to include "paupers" in a catalogue which concludes "and other degenerates." As, practically speaking, in all cases sterilization would be an attack on rights with which no man and no State may interfere, that broad and general inclusion of classes and groups is crudely unscientific, and from the viewpoint of ethics and morality, wholly unjustifiable. Man has rights which Almighty God Himself has placed beyond human jurisdiction. States and Governments are formed to protect these rights, not to destroy them.

It may be true that we are only thirteen years old, but some of the plans proposed by the American Eugenics Society will not help us to grow in age, wisdom and grace. We heartily sympathize with research-work in eugenics and agree that it has been shamefully neglected, but at the same time we suggest that such publications as "A Eugenics Catechism" will do the cause more harm than good.

Catholic Charities and the Probation System

PERHAPS no agency of social reform is so bitterly attacked today as probation for adult offenders. Much of the criticism is justified. In many American cities the system has been thoroughly misunderstood and so wretchedly administered that it has promoted disorder rather than reformed the offender.

Some sixteen months ago, under the direction of

Cardinal Hayes, the Catholic Charities of New York took up the work of probation in connection with the Courts of General Session. The scheme was marked from the beginning by common sense, a willingness to use every means that might reasonably be expected to contribute to the success of the work, and by a genuine spirit of Christian charity and hopefulness. The results have justified the time and funds devoted to the plan. In the words of Mr. Charles L. Shute in the current *Bulletin* of the National Probation Association, "an ideal system" has been established, "with the highest standards for the appointment of probation officers in the United States." All are college graduates, experienced in social work, and up to the present, reports Mr. Shute, "about eighty-five per cent of the probationers have become rehabilitated and adjusted satisfactorily in the community."

The experiment, now an assured success, is another proof of the desirable social reform that can be effected when the principles and dictates of Christian charity are applied through methods that have been scientifically tested. As has been observed in these pages, the time when a good intention was sufficient equipment for the social worker has passed, if, indeed, it ever existed. Like religion itself, social science and practice must remain forever based on the immutable principle of love of God above all things, and love of our neighbor for His sake. But it is folly to assume that means of rehabilitation useful three centuries or even thirty years ago will be useful in twentieth century America, or that remedies devised for the cure of social ills in France, Italy, or Great Britain will be equally suitable in an environment so strikingly different as the United States. The eternal principles remain unchanged. But the cases to which they must be applied are not ever the same, and nothing cripples an organization more quickly than insistence upon the letter of the law, not because it applies to the contingency, but because it is the law.

That is not the spirit of Christ nor of His Church. The great Catholic social reformers, St. Philip Neri, St. Vincent de Paul, St. John Francis Regis, and St. John Eudes, did not work by rigid formula. They had no pet theories. If there was reason to change their ways and means, changed forthwith these were, for they were devoted to reform and rehabilitation and not to rules and regulations. So far were they from the narrow spirit which rejects all that is new precisely because it is not old, that they were centuries in advance of their time. The foster-home instead of the institution, physical culture and vocational training, probation and parole, and the quickening of the wounded soul to a purer, stronger life through love rather than through fear, through deed in preference to repression, were to them welcome and familiar ideas, not a falling away from ideals, or a temptation to laxity. Were these Saints with us today, they would be in the forefront of progress. We do not imitate them by holding back.

The Decline of a Noble Cause

FRANCIS TALBOT, S.J.

[This is the first of a series on present conditions in Ireland.]

IT came as a surprise to no one in Ireland that Eamon De Valera should resign first as Chairman of the Ard Fheis and then as President of the Irish Republic. Mr. De Valera himself, as I judge from a pleasant conversation I had with him just one week before the special Ard Fheis, fully realized that his leadership was seriously challenged. For several months the divergence of outlook between him and such other leaders as Miss Mary MacSwiney and Father O'Flanagan had been widening. The issue that caused these differences was placed squarely on the anvil in the Ard Fheis held in Dublin in March. Mr. De Valera presented a resolution to the assembly declaring

that once the admission oaths of the Twenty-six County and the Six County Assemblies are removed it becomes a question, not of principle but of policy, whether or not Republican representatives should attend these Assemblies.

Father O'Flanagan offered an amendment to this asserting

that it is incompatible with the general principles of Sinn Fein as it is injurious to the honor of Ireland, to send representatives into any usurping legislature set up by English law in Ireland.

By a majority of a few votes the Ard Fheis expressed itself in favor of the Amendment. And Mr. De Valera was permitted to resign.

Immediately the anti-Republican press, which had been excluded from the Ard Fheis meetings, shouted the news that the Republican leaders were "furiously at loggerheads," that "the Republicans are hopelessly split," that "the split has made the Republicans more negligible than before." Such comment is more or less nonsense. On their side, the Republicans issued bulletins stating that the differences of opinion among the leaders are on questions of policy and not of principle. To many sane observers in Ireland this statement seemed to minimize too much the gravity of the discord. The real state of affairs might be summed up in the proposition that the Republicans are firmly united in affirming the same first principles and in aiming at the same ultimate objectives but that they differ on the practical application of these principles and on the means to be employed in attaining these objectives.

Following the March Ard Fheis, vital developments occurred in the Republican organization. Mr. De Valera could not win the approval of his organization for his proposal; he made his proposal the basis for a new organization which he calls *Fianna Fail*. He has established new headquarters and is forming a political machine of his own in preparation for the general election which must

be held within the course of a year. His appeal to the electorate will be the abolition of the oath. While he has little expectation that the Free State Government will voluntarily strike the oath from the Constitution, he does hope that the support of the electorate and the election of a majority of the Deputies will enable him to make a demand for the removal of the oath. If he succeeds in abolishing the oath, he is ready to meet those who accepted the Treaty in any assembly.

Whether Mr. De Valera has launched a new party or has merely formed a wing of the old party is a minor point. He has embarked on a new policy and the parent organization has not expressed public disapproval of him. Apparently, it is giving him complete freedom to try his plan while it is content to reaffirm its complete abstentionist policy and, again apparently, it is following a recommendation made by five local centers to the Ard Fheis, namely, to cease political activity until the general election after the next one and to undertake an educational campaign.

Ultimately, Mr. De Valera's hypothetical proposition may make Ireland a republic. For the present, a superficial observer would say that it has materially weakened the Republican cause. If such be the case, it is not due to Mr. De Valera's proposition but to the rejection of it by his associates. In itself, the policy he advocates might be attacked from many angles, but it was the most workable policy presented to the Ard Fheis. When I state that the Republican movement in Ireland has been declining during the past two years, I am but repeating the opinions of certain honest and frank Republicans. The movement was at its height in 1922 and 1923 when it elected some forty-four deputies. Since that time, the Republican candidates have been defeated in most of the bye-elections and Republican opinions have been disregarded in the conduct of public affairs. A report on organization which, I have been told, was circulated in Republican circles states that in 1923, the affiliated branches of the organization numbered nearly 1500; in 1924, these had dropped to 707, and in 1925, only 178 branches paid the full affiliation fees and 202 paid partial fees. The income was short of expenditure by £1,321. I repeat these statistics, the accuracy of which I have not been able to verify, to point a statement that is accurate, namely, that if the Republican movement was to regain a majority support of the people, if, even, it was to hold the allegiance of its own adherents, it was necessary that it should offer a new and conciliatory appeal and program. A new policy was es-

essential to save Republicanism; as a Republican delegate is reported to have said, "A split was necessary if the party was to live at all." Mr. De Valera realized this so keenly that he was willing to resign his presidency and to shatter the solidarity of Republicanism.

It might be well to say a brief word on two misapprehensions that are current in the United States. The first is that every Irish Republican is a member of the Republican Party, so called. Upwards of ninety per cent of the Irish people are in favor of a Republic but only a small minority is willing to subscribe to the Republican Party program and policy. A second false impression is that the Irish Republicans are as strong, as active, as militant and vocal as are their American brethren. In Ireland, they cannot dare to be too assertive nor are they strong enough to be such. Valid reasons for this assertion will be given in the course of this and later articles. American Republicanism of today is as vigorous as was that of Ireland in 1922; its strength comes from those active young enthusiasts who thought it more logical and more wise to leave Ireland when the arms were dumped. These men and women have had no reason to change their attitude; they are under no necessity of conforming their principles to living conditions; they remember Ireland as it was but they do not see Ireland as it is today. - By this time, a third misapprehension may have arisen or may arise in the minds of my readers, namely, that I am not in sympathy with Republican ideals and aims. I merely deny this absolutely and unequivocally.

What, then, is the status of the Republican movement in Ireland? In the first place, the Republican asserts flatly that the Republic exists, that a *de jure* Government exists, that neither was abrogated by the representatives of the people in the Second Dail. Just as flatly the Free Stater asserts that the Republic was disestablished and that the Treaty has set up a *de jure* Government in the Free State. Hence, if Mr. De Valera should replace Mr. Cosgrave, there would be a change not merely of party but of government. Putting aside this dispute, both parties agree on the solid fact that the Free State is the *de facto* Government in the twenty-six counties. It has a central authority, it controls the local governments, it functions in every detail of Irish life. It is a strong Government, it may be a harsh one in certain respects; it is an established Government. In a later article, I shall discuss the stability of this Government; for the present I stress the obvious fact that the average Republican must live under this Government and that he must submit in a variety of ways to its dictation. He may be put in prison by this Government; he must be cautious in his actions and in his utterances. When I compared the Republican meetings in Ireland which I attended and those at which I was present in New York, I was surprised at the tameness of the former. And when I read *An Phoblacht*, the official and practically only authoritative Republican paper in Ireland, I smiled over my recollection of its free-spoken American counterpart.

Again, the average Republican in Ireland lives in the midst of a population that is supporting the Government,

that wants peace and rest beyond all else, that suspects and fears any resurgence of Republican militarism, and even activity. The moneyed interests in this population are upholding the Government, the industrial and agricultural leaders are pledged to it, all the public utilities are controlled by it. While waiting for a train one morning, I picked a conversation with a young laborer on the railroad. I remarked to him that he seemed better fitted to work with a pen than with a shovel. He smiled and answered, "I was on the wrong side." "Do you really believe that your side was wrong?" I asked. "Not precisely," he said. "I mean that it was the wrong side if one is looking for work today." This was confirmed by one of the most eloquent speeches I heard in all Ireland. It was delivered by a "jarvey" on the thesis, "if you fought against the treaty, you get no work." The "jarvey" let his eloquence carry him beyond his facts. But his words gave me an insight into one of the many reasons for the decline of Republicanism in Ireland. Idealists and enthusiasts and the nucleus of men and women who will go down with flag flying may remain constant in their allegiance; but the average man, in Ireland as in the world over, must make a living.

On the houses along the quays of Dublin, on the walls along the roads of Drogheda, on a bridge in Sligo, on the fences of Galway and Limerick, on a public building in Cork, throughout Ireland, I was able to discern the letters of "Up De Valera," "Down with the Traitors." I could just discern these letters, for they had been washed by many rains and swept by many winds. They were painted by fervent and enthusiastic hands, but only a stranger or a child pauses to look at them now. The cries that a few years ago thrilled an army, do not now rouse even a comment. So too, the Republican appeal falls on deaf ears. And the reason is not far to seek. No organization can survive inactivity in a constructive way; it cannot prosper merely by invective and denunciation of its opponents. A policy of non-cooperation may succeed in a crisis or as a temporary expedient; it cannot make the blood boil when it is dragged out through long years. The complete abstention of the Republicans from governmental matters has allowed the Free State Government to establish itself more firmly; at the same time it has made the party sterile. As a result, not a few Republicans are questioning themselves whether it is wise to vote for representatives who will not represent them in the councils of the nation. They recognize the value of abstention from the Dail as a gesture of independence and of principle; they wonder whether their votes are not worth more than gestures.

It was a clever ex-Republican who assured me that "Sinn Fein was well worth fighting for; it was a grand movement but its leaders have ruined it." I do not quote the latter part of his statement as he made it lest I offend pious ears. It does seem that a certain large quota of the intelligent rank and file of the Republicans have lost faith in the officers. Personally, I confess that I would not care to submit to the direction of many of those leaders whom I saw taking prominent places on Republican platforms

in Ireland. I add immediately, that I did not see Mr. De Valera and some of the other real leaders on the platforms. Despite the harsh denunciation which I have heard and read of Mr. De Valera, I have retained a high regard for him.

In this brief survey of Republicanism in Ireland, I have endeavored to present facts as they have impressed me and as they are viewed by many brainy Irishmen with whom I conversed. One of these, a man who holds himself aloof from actual politics, developed for me a very interesting theory of the philosophy of Irish revolutionary history. He substantiated his theory with facts for which I have no space. Every struggle for Irish freedom, he stated, has followed a single law; it begins with a few idealists, it gathers popular support, it reaches its crisis.

If, at that moment, it fails to gain its objective, it fails wholly and gradually dies. At the critical moment, the Republicans failed to gain the Republic. That particular movement is doomed to die. But new men and new movements will arise from new conditions, and a new battle for freedom and independence will begin. Thus he talked as we sat before the fireplace and looked into the flames and the shadows. I left his house and walked into the raw, misty night visioning the young patriots who would again attempt the age-long struggle. My way brought me within sight of the ruined walls of the Post Office where the blood sacrifice of 1916 was consummated, and as I passed I breathed a prayer that no such holocaust would ever again be demanded of Ireland in her heroic battle for sovereignty.

Press Stunts and the Vatican

RONALD KNOX

THE Catholic Press gave voice to angry and surprised comment lately, when one of the oldest, and once most famous of the London dailies, the *Daily News*, attributed the whole Geneva deadlock to a Vatican intrigue, and would not be induced to question the accuracy of its excellent informant, even when the Vatican, and Brazil, and Sir Austen Chamberlain had issued their *démentis* in chorus.

The anger was natural; the surprise, perhaps, unnecessary. After all, one knows these excellent informants. One knows the sort of Englishman who prefers to live out of England—in Paris, for choice, consorting with the news-manufacturers of the less reputable anti-clerical rags; a disgruntled ex-Catholic himself, as likely as not. Why, I can almost guess the name.

It is true that the *Daily News* had once a better record; that it made some effort to tell the truth when the truth was not always popular. But that was during the War; that was under different editorship. Unfortunately, the paper has been slipping into the stunt habit of late. And one form of newspaper stunt, still popular, is the dear, quaint old anti-Vatican stunt of a century ago.

I say, still popular; for the stunt Press feeds its public, it does not lead them. It is a hard thing to say, but we do really deserve the newspapers we get. It is not always the *Daily News*. Only the other day I saw and (being on my holiday) had leisure to read, a paragraph, under thick great head-lines, about Vatican hopes of Germany. The correspondent, a lady, was in a position to inform the paper that there was a movement on foot to secure the union of Austria with Germany; that it was being supported by the "invisible influences" of the Vatican, and that the purpose behind it was to secure a strong Catholic vote in this new German Empire.

I sat and wondered. The pedant in me wondered about

the phrase "invisible influence"; I wanted to meet the lady and ask her what a visible influence was like, and where she had seen one. Supposing that she meant "secret influences," I wondered how it was that these clerical diplomatists managed to be so confoundingly secretive, and yet unbosomed their inmost thought to the first lady correspondent who came along. I wondered whether she really thought that the Vatican was alone among the world-powers in not publishing a full account of all its diplomatic conversations daily in the public press.

I wondered, above all, how she learned the precise motives which dictated this policy. Granted that Cardinals were in the habit of outlining Vatican policy to her over afternoon tea, would it not have been more discreet in them merely to mention the fact, without discussing the motive? Of course, she may have guessed the motive. But she did not say so. She stated it, not as a guess, but as a fact, bless her heart!

However, she was one up on the *Daily News*; she did urge an intelligible motive. No doubt it would be very convenient for Catholic interests at large if Germanic Catholicism were concentrated instead of being divided. She did talk human common sense, whereas the *Daily News* allegation broke down on the plea of *Cui bono*? Could any sensible person really suppose that the Vatican wants to break up the League of Nations in order to replace it by an international committee with a Papal Legate in the chair? Could anybody in his senses fail to realize that such a position would be hopelessly invidious for a spiritual Empire which has subjects under every flag; perilous above all for a spiritual Sovereign who has to reign in the same city with Mussolini?

But plausibility and want of plausibility do not come into the question where such festive paragraphs are concerned. You have only to state, and to repeat your state-

ment, and to observe that the other man's denials looked deuced suspicious. The public likes this stuff; otherwise—let us be just to newspapers—the newspapers would not print it.

And it is a curious thing, viewed from either of two angles. On the one side, there is profound sense in some recent remarks of Professor Gilbert Murray upon the contrast between the English and the French attitude towards foreign politics. "When a Frenchman talks of politics, he means the Hungarian conspiracy, or the latest Fascist murder in Italy, or the military value of German factories, or even, with increasing gusto, the secret understanding of Abd-el-Krim and the Pope with Lloyd George. . . . Yet the average Britisher, except in the yellowest newspapers, never shows any concern about these conspiracies." That is all true with one reservation—that the anti-Vatican stunt still sells amongst a public for whom the Hungarian plot has no meaning, to whom the very identity of Abd-el-Krim must be explained by an editorial note.

The Englishman's conception of foreign countries is hazy in the extreme; he has an uneasy consciousness that the map of Europe has all been split up into different shapes and colors since he learned the names of its capitals at school. But from his reading of history, and still more of historical romances, he has a picture in his mind of a large palace somewhere in Rome, where Cardinals slink in and out by postern gates, and expert poisoners lurk rigid behind the arras. It comes quite natural to him to think of the Vatican plotting; what else is the Vatican there for?

And on the other side, it must in all candor be admitted that the public attitude of Englishmen towards their Catholic fellow-subjects, at least on this side of St. George's Channel, is far more temperate and more reasonable than it used to be. The Englishman in private still draws on a large reserve of bigotry. Let his daughter express a desire to become a Catholic, and there will be furniture broken as likely as not; the family lawyer will be summoned, and the family property tied up under new codicils. Even in the public Press there are still one or two pelican voices piously raised in ancestral protest; the depressions of Dean Inge still rumble in the *Morning Post*, and some Modernist don, now and again, will raise the familiar bogey of anti-clericalism, all the more indecent for the tattered rags of Protestant Christianity that still cling to it.

But the editorial attitude of the Press has abated much of its old fanaticism where home politics are concerned; and a Bill for the Relief of Catholic Disabilities goes without comment. All the more curious, then, that the British public, while it has learned to look upon English Catholics as human beings, still conceives of foreign Catholics in terms of melodrama. If an English Archbishop should give his blessing to some plan for the union of the Free State with Ulster, his critics, however much they might disagree with him, would credit him with a disinterested desire for concord; they would not assume, at least openly, that he was engaged in an effort to undermine the Pro-

testantism of Ulster. But let the Vatican give its blessing to a scheme for the union of Germany with Austria, which from many points of view would obviously be a desirable thing, and these same English hearts react promptly to the cry of "Clerical Intrigue."

There is no great harm done by all this nonsense. The intelligence of the public is by now so thoroughly debauched that it forgets almost as quickly as it reads, and takes no item of news seriously unless it is worked up into a stunt—unless, that is, it sees the same head-line occupying the center of the front page for a week, and finds the whole news service artfully made up, day by day, in order to convey a single, definite impression.

The interest of the thing is really in the underlying attitude towards history and towards realities which it betokens. It means that the Englishman has a great deal to learn before he even begins to understand the relation between the spiritual and temporal powers, before he even begins to understand how a great Catholic nation, like France or Spain, at certain periods of their history, can nevertheless be independent of the Holy See, and even opposed to the policy of the Holy See, on merely political questions.

And, in proportion as hard times at home, and trade competition from America, and modifications of our old theories about sea power, make us into less of an island, and draw us closer to our continental neighbours, this ignorance of the realities will have its serious as well as its comic side. There is still room for much more defensive propaganda in this politico-ecclesiastical field; the more so at a time when our own numbers and our own activities are making English Catholicism a force not altogether despicable. And the same applies, *mutatis mutandis*, to the other English-speaking countries. Meanwhile, it is to be hoped that Catholics in other English-speaking countries will not take the rhodomontades of our Press too seriously.

How the Eucharist Was Instituted

JOSEPH HUSSLEIN, S.J.

THE most perfect symbol of the Eucharist is the paschal lamb. Josephus tells us how in the days of Cestius more than a quarter of a million of these tender victims were offered in sacrifice for a single Passover. Immolated before sunset in the Temple, they served in the evening for the paschal meal, wherever the families of the Jews performed the ritual ceremony of the Pasch.

An imposing spectacle it must have been to see the snowy flocks, thousands on thousands, driven up the Temple hill, where the children of Israel were gathered for this occasion from every part of the earth. And most thrilling of all, to hear the voices of the multitudes lifted up in unison, and the peal of the trumpets sounded by the priests, as the blood of the victims freely flowed! Pouring down through a hidden channel it mingled at last with the waters of the Cedron—the same brook over which Christ, the true Paschal Lamb, prefigured by all these thousands of innocent victims, was to cross on the way to His own immolation for us.

Under three distinct aspects that type of the paschal lamb was fulfilled in Christ: at the Last Supper, on the altar of the Cross, and in the Sacrifice of the Mass.

"Except you eat the flesh of the Son of man, and drink his Blood," Christ had said when He made His promise of the Eucharist, "you shall not have life in you." At the *Last Supper* that promise was fulfilled when the Immaculate Lamb of God offered Himself to the Eternal Father as the Victim pledged to death for us, and gave to His Apostles, as their food, His Flesh that was to be crucified and, as their drink, His Blood that was to be shed. But on the *Cross* the oblation made in the Cenacle was then completed in a bloody immolation: "For Christ our pasch is sacrificed" (1 Cor. v. 7). Lastly, in the *Mass*, the same Lamb, now slain, yet living, is once more offered and mystically immolated to the Father, even as in the Cenacle, but it is now the oblation of a Victim already bloodily sacrificed. The Cenacle looks forward, the Mass looks back at Calvary.

Christ could be immolated once only in a bloody manner, but mystically, symbolically, unbloodily, the same Divine Lamb was no less truly and actually offered to God as a Victim for us, both at the Last Supper and in every Mass that has been celebrated since the day of Christ's glorious Resurrection. He had died once only upon the Cross, but He is mystically immolated upon our altars a far greater number of times each single year than ever was the number of victims whose blood poured forth for even the most imposing of all the Passovers the Old Law knew.

How fittingly, in fine, the paschal lamb serves us as the type of the Eucharistic Christ is plain from the very fact that He chose the Pasch for the institution of the Sacrament of His Body and Blood. Let us then follow this event more closely.

The Last Supper, united as it always must be with Calvary, is the turning point in the world's religious history. On that night shadows yielded to truth, symbols to realities, the veils of figures were torn asunder and the New Testament in His own Blood was disclosed by Christ. There it had its beginning, although it still required for its complete fulfilment the consummation of the Sacrifice on the blood-stained mound of Calvary.

To St. Luke we owe the account which most strikingly introduces us into the Cenacle to be present there during the momentous instants of the great transition from the legal Pasch of Moses to the Eucharistic Sacrifice of Christ, from the ancient Testament with its symbolic paschal lamb to the New Testament with its true and real Victim that alone could obtain for us the remission of sin. Turning to the twenty-second chapter of the Gospel according to St. Luke we there read the entire history of this most epochal event briefly told in verses 15 to 20.

"With desire I have desired to eat this pasch with you before I suffer," Christ said to His Apostles. "For I say to you that from this time I will not eat it till it be fulfilled in the kingdom of God" (15, 16). These words imply that never more thereafter would Christ eat the Jewish Pasch, which even now was about to be "ful-

filled" in the Eucharistic Sacrifice of His New Law.

"And having taken the chalice [the ritual chalice, namely, of the Mosaic Pasch, not yet the Chalice of the Eucharist], he gave thanks and said: 'Take and divide it among you; for I say to you that I will not drink of the fruit of the vine till the kingdom of God come'" (17, 18).

That ritual chalice of the Mosaic Pasch, as St. Fulgentius suggests, may fitly be regarded as symbolic of the Old Testament. Having for the last time presided over its legal observances and fully complied with all its paschal prescriptions, Christ was even now putting aside that Testament forever—*observata lege plene*—to supplant it by another, the Testament in His own Blood, which in turn was to be no less fitly symbolized by the Chalice of the Eucharistic Consecration. Two chalices to symbolize the two Testaments. For with the suddenness of the lightning that cleaves the sky St. Luke here brings us, in the very next moment, from the ritual observance of Moses to the Eucharist established by Christ, out of the Old Law into the New, out of Judaism into a glorious Christianity. For lo! Christ institutes His Sacrament of love:

And taking bread, he gave thanks, and broke, and gave to them, saying: "This is my body, which is given for you. Do this for a commemoration of me."

In like manner the chalice also, after he had supped, saying: "This is the chalice, the new testament in my blood, which shall be shed for you" (19, 20).

What St. Luke recounts in these two verses is narrated in slightly different words, with omissions or additions, but always with full substantial accord, by St. Matthew (xxvi. 26-28), by St. Mark (xiv. 22-24), and by St. Paul (1 Cor. xi. 23-25). We have no account of it by St. John, who, writing much later than the others, accepted their narratives, as sufficiently ample and well-known. Nothing more was therefore required than still to give in fulness, as he did, the history of Christ's explicit promise of the Eucharist which thus opens: "The bread that I will give is my flesh for the life of the world" (John vi. 52). But in their accounts of the Institution of the Eucharist Luke and Paul are most alike, as also are Matthew and Mark. It will suffice, therefore, to quote in addition to the above account that also of St. Matthew which follows here:

And whilst they were at supper Jesus took bread, and blessed, and broke, and gave to his disciples, and said: "Take ye and eat. This is my body."

And taking the chalice, he gave thanks, and gave to them, saying: "Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto the remission of sins." (Matt. xxvi. 26-28).

The diversities in the four accounts imply no contradiction. Instead they afford the strongest natural confirmation of their individual reliability. For we have here various authentic authorities, who in different words and with different choice or grouping of details, all give substantially the same undeviating testimony. Each independently makes his choice of just those details which seem most needed for his own special purpose of instruction.

The words of Our Lord, too, are repeated, not with entire literalness, but according to the strict and exact sense of His utterances. Taking as our basis the words of Christ as quoted above by St. Matthew, and then adding the further details given by the other inspired writers, we find that the complete words of Christ spoken over the bread, so far as they are revealed to us, were: "Take ye and eat. This is My Body, which is given for you. Do this for a commemoration of Me." And the words spoken over the wine in the chalice were: "Drink ye all of this. For this is My Blood of the New Testament which shall be shed for you, and for many, unto the remission of sins. This do ye as often as you shall drink [*i.e.* this Eucharist] for the commemoration of Me."

Selecting what are certainly the vital words in the Sacramental form used by Christ we find that those spoken over the bread were: "This is My Body," by virtue of which there was present no longer the bread, except in outward appearance, but what Christ said was then present—His Body. In the same manner the vital words spoken over the wine were: "This is My Blood," by virtue of which there was similarly present no longer the wine, except in outward appearance, but what Christ said was then present—His Blood.

To these must be added those other words spoken, in substance, after each Consecration: "Do this in commemoration of Me." What Christ had done His Apostles were to do, and their successors, the bishops and priests, after them.

Yet one obvious difference, referred to before, should again be noted between the Eucharistic Sacrifice, as offered by Christ at the Last Supper, and the Mass as it was to be offered after His Resurrection even to the end of time. The difference is clear. At the Supper there was the true Sacrifice of a Victim still to be immolated, while at the Mass there is equally the true Sacrifice of the same Victim, but already actually immolated. Between these two unbloody Sacrifices stands the Cross on which alone the bloody immolation took place for all time. Had Christ been actually immolated at the Last Supper, there had been no further need of Calvary, for the Redemption would then already have taken place. But the Last Supper, like the Mass, was a pure Melchisedechian sacrifice, an unbloody offering under the outward appearance of bread and wine.

What, then, precisely was it that Christ did at the Last Supper? Visibly we behold only the species of bread and wine. Outwardly we hear the words: "This is My Body," "This is My Blood." We know, therefore, that under those appearances of bread and wine Christ's Body and Blood are, from the moment of Consecration, truly and really present. How they are present we need not here discuss. But the very fact that they are separately mentioned, must in some way inevitably import a violent and bloody death.

But clearly, also, that death is not taking place here and now, for Christ is living, acting as High Priest, even as He speaks these very words of Consecration. What does take place, however, is a true and actual representa-

tion of death, a most vivid representation of the Death of Christ. For we hear His Body spoken of as "given for you" and "for many," and His Blood as being "shed for you." Moreover it is a propitiatory death which is here in question, for over the wine in the chalice Christ distinctly says: "This is my blood of the new testament which shall be shed for many unto the remission of sins."

A sacrificial death is therefore mystically, symbolically, represented. But this is not all. It is a sacrifice offered to God to atone for the sins of mankind, and that oblation is really and sacramentally made according to the rite of Melchisedech, though the bloody immolation to which Christ was thenceforth pledged to the Father did not really and actually go into fulfilment until His Passion and Death. We have thus a truly priestly, liturgical action in which Christ offered Himself up as the Lamb of God to be slain for us and so by His distinctively free act was from that moment signed over and dedicated irrevocably as a Victim marked for death on our behalf.

There was consequently a true sacrifice at the Last Supper, but a sacrifice to be continued and completed on the Cross by the shedding of the Blood of the Divine Victim.

In the Mass we have precisely the same rite as that used by Christ at the Last Supper. We have the same Consecration, the same Victim, the same High Priest with the addition of the subordinate minister who acts only dependently on Him. We have finally the same mystic immolation, the same symbolic, sacramental, liturgical offering of the immolation of Christ upon the Cross. But there is this obvious and necessary difference that at the Last Supper the Sacrifice was left incomplete, while in the Mass the Victim is offered as already immolated. As a consequence the Sacrifice of the Mass is complete as soon as it is offered, for Calvary is now an accomplished fact.

The Hundredth Year of the Cenacle

PAUL L. BLAKELY, S. J.

WHEN you go to Rome for your private audience with the Holy Father, I am sure that he will receive you with all the gracious kindness of his fatherly heart. But if—with all due ceremony, of course—you tell him that you are a friend of the Congregation of the Cenacle, I know that his benign countenance will light up with a smile and that he will give you a very special benediction, reserved for the friends of his own close friends.

For the Society of Our Lady of the Retreat in the Cenacle, to which countless Americans refer, too briefly but with affection, as "the Cenacle" is uniquely *notus Pontifici*, known to the Pontiff. During more than thirty years Father Ratti was the chaplain and the devoted friend of the Cenacle at Milan. Literally he grew old in its service. Within its consecrated walls he frequently gave the Spiritual Exercises, and even after his promotion from the Ambrosian to the Vatican Library, it was his custom to return every year to Milan, usually for a

retreat to teachers. Since his elevation to the Supreme Pontificate his interest has continued unabated. Like his predecessor of holy memory, Pius X, he has a great love for the work of Retreats and is keenly alive to their importance.

Convinced that the evils of our time are largely due to the fact that "there is none that considereth in his heart," [he wrote in the Apostolic Constitution of April 25, 1922], knowing well that the Spiritual Exercises made according to the method of St. Ignatius are able to obtain the mastery over the most inveterate difficulties with which mankind is confronted today; seeing, too, that a rich harvest of virtues ripens no less in our own than in earlier periods during the holy time of Retreat, and that not only among Religious Congregations of men and women or among the ranks of the secular clergy, but also among the laity and, what is peculiar to our own days, among the poorer working classes, We most earnestly desire that the practice of making the Spiritual Exercises should be ever more and more widely adopted, and that those religious houses to which people may resort for a whole month, or for a week, or for even a shorter period, may become more numerous and may be more and more frequented by the Faithful.

The quotation is to the point, since it is the peculiar function of the Cenacle to provide houses of retreat for women and girls. The story of the foundation of the Society begins in the year 1826. France, ever the fruitful mother of Saints and heroes, still felt the sad effects of the Revolution, but in His Providence Almighty God was raising up a band of holy men and women to repair the breach in the wall of Sion. There was Sophie Madeleine Barat, raised last year to the altars, busy with her apostolic work in the classroom, and the ever-loved Saint of Ars, soon to repeat the wonders of the apostolic age. Among those as yet uncanonized, we may recall Frederic Ozanam, the apostle of charity, M. Dupont, "the Holy Man of Tours," Marie Victoire Couderc, "Mother Thérèse" and Father Jean Pierre Etienne Terme, the foundress and co-founder of the Society of the Cenacle. It was an era of reconstruction. The times seemed to demand results, palpable and immediate. But Father Terme and Mother Thérèse realized the words of the prophet, to be quoted nearly a century later by Pius XI, that if the land were desolate it could be made to bloom with works of piety only by men and women who considered in their hearts. They grasped the secret known to holy souls, but discounted in this hurly-burly day when we are so intent on doing that we fail to consider how we should do it, or whether we should do it at all—that personal sanctification is every man's chief duty, and that in God's ordinary providence they do most for their neighbor and for society whose first concern is to advance to a closer union with God through charity.

Taking counsel, they founded the Society of the Cenacle—naming it from the Upper Room at Jerusalem which was the cradle of the Church—at La Louvesc in Southern France. This little town is famous as a place of pilgrimage for it contains the tomb of St. John Francis Regis, of the Society of Jesus. In fact, the work which ended in the founding of the Cenacle, was first suggested to Father Terme by the lack of proper accommodations

for the women who came to pray at the shrine. This good priest died in 1834 at the age of forty-three. At one time it had been his desire to enter the Society of Jesus, but God had set him apart for another mission. He is described as "a man burning with love of God and full of zeal for the salvation of souls." Shortly before his death, he gave his crucifix to Mother Thérèse, saying, "Here, my daughter, is He who will be with you forever." Never were words more prophetic. Christ was always with her, but not the Christ of the Transfiguration, nor the Christ who walked with His Apostles in the glory of His Resurrection. The newly-formed Congregation grew and prospered, and in time received the full approbation of the Holy See. But that was in 1891, six years after her death, at the age of eighty. Like Mother Cornelia Connolly, Foundress of the Congregation of the Holy Child Jesus, she "had no visible share in the prosperity of the Congregation. Its growth, as men judge these matters, was not due to her, rather it was in spite of her. She was withdrawn from the office of Superior; her counsel was not sought; her place was in the background." Almighty God led her to sanctity along the road of suffering and abandonment, so that He might give the Society of the Cenacle a Mother and a Foundress who had trodden the winepress of affliction. Yet, as a chronicler of the Society has written:

Those hidden years were more precious to the Society than words can ever tell. Mother Thérèse was the very soul of the Congregation she had founded under Father Terme. From others it received its outward form, from her its inward spirit. Power comes from her and not merely the power that comes from example. "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit." . . . What she had been to the Society of which she was Foundress and Mother was recognized before her death. . . .

The process of her beatification has begun, and it is the hope of thousands who appreciate the work of her spiritual daughters that we may soon venerate this marvelous woman at our altars.

It does not become an outsider to institute comparisons, but I may say with thankfulness that the work of the Cenacle has been singularly blessed in the United States. Its houses in Boston, New York, Lake Ronkonkoma, Long Island, Newport, and Chicago, hum with activity; they are dynamos of spiritual energy. A visitor to the New York Cenacle one summer afternoon remarked that it was almost as crowded as Coney Island on the first warm Sunday of the season. The two large chapels were filled, for a three-day retreat and a Sunday retreat were in progress, while nearly every foot of the spacious grounds that form a beauty spot on Riverside Drive, was occupied by various groups ranging from seven to seventy years of age, all under the protecting care of a Religious who read to them, gave a conference, taught catechism, or played with the children. The choicest fruits of the Cenacle are souls won back to God from a life of wandering, souls that come with doubts, difficulties, even with despair, and return to the world

at peace. These cannot be made to figure in statistics, but they are written in the Heart of Christ. However, after some insistence (perhaps the Religious to whom I applied was mindful of the fate of David, that taker of censuses) I obtained a list of the works in the American houses of the Cenacle. At the New York Cenacle, the annual average attendance for the general retreats is 2,500, and for the private retreats, 580. Since the teaching of the Catechism is, along with retreats, a characteristic work of the Cenacle, the Religious have classes for the instruction of converts, classes in methods of teaching the Christian doctrine, and on three days of the week catechetical instruction for hundreds of children from the public schools. In addition, there are monthly days of retreat for the Holy Spirit Guild, the Eucharistic Guild, the Fourth and Fifth Sunday groups; regular days of retreat for married women on which the meditations are proposed in English, Spanish, or Italian, according to the particular group; for priests' housekeepers and maids employed in private families; for blind women; for teachers, college students, training-school and high-school students; for public and private social workers and for nurses; for secretaries and stenographers, business women and telephone operators; for young American, Italian and Spanish working girls; and for children in private schools. Lectures are given from time to time on religious or cultural subjects, and the Religious encourage good reading by maintaining a circulating library. If anything has been omitted, I suggest that you have only to mention it and the zeal of these Religious will supply the defect.

But what sustains them in their life of labor for the salvation of souls? That is the King's secret and theirs into which we may not enter. As was said of the Apostles (Acts, I, 14) "All these were persevering with one mind in prayer with . . . Mary the Mother of Jesus." That is the ideal which they set themselves, for they know that force is imparted to their works only by the spirit that dwells within. Daily the Sisters assist at the Holy Sacrifice of the Mass, and recite the Divine Office in choir. The Blessed Sacrament remains exposed for adoration from Holy Mass until evening Benediction daily, and adoration is continued during the night in each of the convents by turns, so that the Society perpetually adores our Lord in the Blessed Eucharist. Kneeling in the chapel of the New York Cenacle one understands the power that sustains these Religious and makes them a powerful auxiliary to the Church itself. The clouds of incense rise before Him as the chant dies away, and Jesus from His throne upon the altar blesses His faithful children. In His Sacred Heart, as they well know, is their strength, their vision, and their consolation. As one who has been privileged to take part in their works in some small degree, I may presume to congratulate them on the first Centenary in the name of the Editors of AMERICA, and to feel joy in the thought that the close of the second will find their Society reaping an even richer harvest of souls for the Master.

Sociology

The Strike in England

PAUL L. BLAKELY, S.J.

IN England the crisis is as common as a hedge-row; and England has muddled through so many that one more or less does not greatly trouble her. She looks on them as we do on bad weather; inconvenient, but inevitable, and also transient. Whether she will muddle through the present row in her usual placid manner may be questioned. She may be like the man who has seen a ghost and can never be the same. That would be a blessing. The old order is passing in England as in the rest of the world, but in England the old order does not sufficiently realize that it is passing. It has sat content on the top of the heap for three centuries, unaware of the pulling and tugging at the bottom.

But labor has now demonstrated the fact that with a trifle more of solidarity it can overturn Parliament and rule England. Sir John Simon writes a flawless legal argument to show that the strikers are in error, that what they are doing is lawless, predatory, unconstitutional, and what not. So it may be; so is war; and whatever the outcome ten days hence, England is now in a state of war. Some call it revolution, but because (in my judgment) the Government will win its way, we shall speak of it as a rebellion. Yet no heads will grin at the end of a pike from Temple Bar, or its modern equivalent. The Government will have learned the power of the worker and with this knowledge wisdom. It is not politic to spurn a man on whom your bread depends; and, as it seems to me, even Sir John Simon—by falling back on all the subtleties of legalism—knows and the Government knows that the country is engaged on a war brought on by folly and directed by desperation. Wise old Henry Ford shakes his head and says that this strike was foisted on labor. "Labor doesn't know that, but it's the truth," and when pressed to tell who did the foisting is as reticent as President Coolidge. "You wouldn't publish his name anyway, even if I told you." But Hamilton Fyfe, editor of the *British Worker*, the official labor organ, names his man; it is Chancellor Churchill. Stanley Baldwin, he writes, is wise enough not to repeat the charge that the strike "is political and revolutionary; that is Churchill's stunt." Well, possibly Baldwin is wise, but what is this strike *de facto hic et nunc* and apart from any intentions that may have been harbored prior to May 1, but a revolution?

If we live we shall be wiser. England is in such state as she has not been since the darkest days of the world war. Looked at from this side of the water, it is hard to admit that the Government is wholly responsible for the plight in which the country finds itself; but politicians are the same the world over, and we know what the breed is at home. Refusal to face the ugly facts; a blow when soft words would turn away wrath, and smiles when a jolt was needed; the continued use of compromises instead of remedies, doles as nostrums and subsidies applied like

poultices to an industry that demanded a major surgical operation; a vain effort to call storms plain sailing and to keep in contentment as large a number of voters as possible—that is the programme of the politician. Like the rest of the world England needs statesmen and she has not got them.

So much in comment of such news as has filtered from the tight little isle which just now is indeed tight. As Catholic ethicists tell us, only in the most extreme cases can the general sympathetic strike be accounted licit; and this I take to mean only under conditions that justify war. For the right of a man to exchange his labor for a living-wage, to combine with his fellows to protect this wage, and even to induce the general public by means not in themselves bad, to combine with him, is a natural right, and governments are formed to protect not to destroy these rights. Conceivably, conditions might arise under which the Government used its power to oppress the worker and to make impossible the exercise of the rights which pertain to him as a man; conceivably, too, all other means of obtaining redress might fail. When this state is reached, the general sympathetic strike is licit. It is war, yes. But war is also licit.

Let me present my case in the words of a great English leader. "A strike," he writes, "is like war. If for just cause, a strike is right and inevitable; it is a healthful constraint imposed upon the despotism of capital. It is the only power in the hands of working men. We have been for years blinded or dazed by the phrase of 'free contract,' 'the independence of adult labour,' 'free labor,' and the like. The meaning is this: Let working men maintain their independence of one another and of all unions, and of all united action, and of all intervention of law in their behalf. The more perfectly they are isolated, the more independent of all defenders, the more dependent are they on capitalists.

"Starving men may be locked out with impunity. The hunger of their wives, the cries of their children, their own want of food, will compel them to come in. It is evident that between a capitalist and a working man there can be no true freedom of contract. The capitalist is invulnerable in his wealth. The working man without bread has no choice but either to agree or to hunger in his hungry home. For this cause 'freedom of contract' has been the gospel of employers; and they have resented hotly the intervention of any peacemaker. They have claimed that no one come between them and their men [just as in Passaic today!] that their relation to them is a private, almost a domestic affair. They forget that when thousands of women and children suffer while they are refusing to grant a penny more in wages, or an hour less in work, there is a wide field of misery caused by their refusal, which prolongs a strike."

Now these words were not written by old Ben Tillet, but by His Eminence Henry, Cardinal, Manning, as a commentary on the Encyclical of Leo XIII on the Condition of the Working Classes. Following the Pontiff, the Cardinal laid down the principle that in certain contingencies the State has the right and duty of intervening to

end labor controversies, and that "the laws should be beforehand and prevent these troubles from arising." He did not seem to contemplate the possibility that labor might direct its action against the State itself. Yet he also asserts the principle, correctly in my judgment, that a strike is like a war, and that the conditions which justify the one can justify the other.

Even as an employer may be unjust, so too a Parliament. We in this country ought to appreciate the fact that not all is law that proceeds from a legislature; the Oregon "law," for instance, which, even had it not been overturned by the Supreme Court, was not law and could never be law. Hence, in the supposition that it is unjust, a law may be resisted, and sometimes *must* be resisted. "The highest law," said some patriot, "is resistance to tyranny." "Human law," writes St. Thomas, "is law only by virtue of its accordance with right reason, and thus it is manifest that it flows from the eternal law. And insofar as it deviates from right reason, it is called an unjust law; *in such case it is no law at all, but a species of violence.*" (Summa, 1 2ae Q. xcii. art. 3).

But even as I write, the Trades Union Council surrenders to the Government. May Parliament and employers alike remember the words of Cardinal Manning, "Laws should be beforehand and prevent," and by adopting a spirit of conciliation make May 12 not a temporizing armistice but the beginning of a just and lasting peace.

Education

Needed—Catholic High Schools!

RAYMOND J. GRAY, S.J.

(The first of a series of studies on the Catholic high school)

THERE can be no doubt that in Catholic educational circles at the present time the problem which presses most urgently for solution is that of the rapid extension and improvement of the Catholic high school. In the last half-century Catholics have expended huge sums of money on the elementary school; during the same period they have encouraged a movement in favor of better colleges and universities. The time has now come when, in the opinion of every one, Catholic high schools must be multiplied, and Catholic children urged to continue their education as long as possible. How imperative is the need of more Catholic high schools is apparent from the following figures published by the Bureau of Education of the National Catholic Welfare Conference. The statistics are for 1922, and represent the most recent study of the subject.

According to this survey there are in the United States 1,508,722 Catholic children of high school age. Of these 1,100,540 are *not* in any high school; 256,032 are in non-Catholic high schools; only 152,150 are in Catholic high schools. This means that, of every *hundred* children old enough to be entitled to a secondary education, *seventy-three* are not in any high school; *seventeen* attend public and other non-Catholic institutions, while only *ten* are enrolled in Catholic high schools. In the presence of such

figures (and they are better than those of any year previous to 1922) it is superfluous to inquire why so many Catholics fail to rise above mediocrity in the business and professional world, or even in the world of politics. What hope is there for scholarship, or even of developing a cultured élite, when so few Catholics send their sons and daughters to high school, much less to college?

The estimates of the Welfare Conference occasion the gravest alarm when one compares them with the figures contained in the Biennial Survey of the United States Bureau of Education for 1920-22. The Government records for this period list only some 2,000,000 boys and girls between the ages of fourteen and seventeen as not being in school. One feels constrained to ask whether it can be that Catholics, not constituting over one-fifth of the population of the country, furnish one-half of those not benefitting by a high school education? Even supposing the Government figures entirely too low (which is possible), is not the situation critical? For some time past it has been known that Catholics were not contributing their quota to the college population of the country; but the existence of so large a leakage in the Catholic high school population has, to all appearances, long escaped notice.

Such being the condition of affairs, what is to be done? First and foremost, a nation-wide attempt must be made to impress upon Catholic parents the necessity of giving their children a high-school education; secondly, the brighter boys and girls in the seventh and eighth grades must not only be encouraged but even urged to go to high school. Now is hardly the time for disputes concerning the nature of secondary education, or for inquiring whether education beyond the elementary school is, or is not, a privilege reserved for the talented few. The question *de facto* has received a very practical solution. If one can believe widely circulated figures, in the battle for success the child with only a grammar school education has no more than one chance in forty of competing with the high school graduate. Hence, though—as some maintain—secondary education *should be* a privilege as a matter of fact, in the United States at least, it *is* a necessity. Without it even a modicum of success is highly improbable.

Catholic parents must not only be instructed concerning the advantages of sending their children to a high school; they must be convinced of the absolute necessity of providing their offspring with secondary education under Catholic auspices. The statistics given above inform us that of every *ten* Catholics of high school age less than *three* are actually attending high school; that of these three only *one* is in a Catholic high school. And yet, if there is any time of life when the growing boy and girl stand in need of a thoroughly Catholic environment, it is at that period of adolescence (between the ages of 14 and 17 especially) when they have, as Cardinal Newman says, to pass through "the fire and water of the world's temptations" until their character is solidly formed. During these critical years it is essential that young persons attend an institution where they will enjoy the benefits of ennobling surroundings; where they will find the com-

panionship of the pure, and an inspiration to Christian self-sacrifice. But where can this difficult combination of circumstances be better found than in a Catholic high school? Indeed, in a period of moral laxity like our own, the adoption of any other course can only cause the worst to be feared.

In this connection the words of the Archbishop of St. Louis are well worth pondering:

The high school is very important, as it is at this age that our boys' and girls' minds are unfolding. The glamor, the vulgarities, the depravities of life appeal and attract. It is a critical time of life. I hope parents will send their children to a school which will develop conscience, responsibility, knowledge of their duty, fidelity to God, to man, and to themselves.

No less striking is the utterance of his Eminence Cardinal O'Connell:

The Catholic high school is essential to the work of Catholic education. If Catholic education is to fulfil its sublime mission, the distinctive Catholic training of the individual must be continued during the entire period of intellectual and moral growth and development. . . . A thorough Catholic education is the perfect safeguard as youth makes its perilous advance into maturity of years.

The fact is one cannot do too much to encourage the incipient movement in favor of more and better Catholic high schools. At the last convention of the Catholic Educational Association, the Rev. Felix M. Kirsch, O.M. Cap., insisted that inferiority must never be a stigma upon our Catholic high schools. "The best is the cheapest in the end. We can do, as an Ohio pastor writes, without expensive altars, high-priced organs, pulpits, altar railings and statues; and we can center all our energies upon the proper support of central high schools." The same eminent authority had declared on a previous occasion: "We may even venture to say that the Catholic high school is the key to the proper growth of the Catholic Church in this country. . . . Is it not therefore worthy of our finest and hardest efforts?"

Such must be our answer to those Catholics who look with not a little discouragement on the whole Catholic educational system. These persons point out that with all our sacrifices we have not succeeded in getting more than fifty per cent of the Catholic children into our elementary schools, and forty-eight per cent of the Catholic students into our colleges and universities—and they will probably add: "Is not this bad enough; must we now be told that seventy per cent of our children do not go to high school, and that almost two-thirds of those who do go, attend non-Catholic institutions." The only reply to such criticism—lacking as it is in every constructive element—is, that Catholic education, like the Religion we cherish, is itself so noble a thing that it would be worth striving for even were the results only half as consoling. Besides from the point of view of quality much, very much, has been done, as we shall see in another article. Suffice it, at present, to say that no argument is required to convince every true Catholic, whether priest or layman, of the possibility of getting more than one-tenth of our Catholic high-school population to attend a Catholic high school. We must attack the problem vigorously.

Note and Comment.

First Number
of "Thought"

THIS week's AMERICA coincides with the issue of the first number of *Thought*, the new quarterly published by The America Press. The initial response to this new venture has been so encouraging that the editors launch it forth not too fearful that it will at least partly fulfil expectations, and contain in itself promise of complete fulfilment in the future. Dr. Peter Guilday, of the Catholic University, opens the issue with a Sesquicentennial Essay, a penetrating historical review of the Catholic Church in America in the past 150 years. Biographical studies on Charles Waterton, by James J. Daly, on Miguel Molinos, by Montgomery Carmichael, and on George Berkeley, by Michael J. Mahony, cover the field of literature, asceticism and philosophy. The artistic side of culture is cared for by Marie Marique in "Fine American Silver of the XVII and XVIII Centuries"; Newman's theory of education is critically surveyed by T. Corcoran, of the National University of Ireland; American political theory is traced to its sources in Scholasticism by Moorhouse F. X. Millar, and in "Christianity at Lausanne," William H. McClellan applies the doctrine of the Unity of the Church. It will not be the policy of the quarterly to publish poetry regularly, but Leonard Feeney's poem on St. Thomas Aquinas was considered too fine to omit. No expense has been spared to make the magazine typographically attractive. It is printed on a large page in twelve point Bodoni type, and contains 192 pages. A regular feature of *Thought* will be signed reviews of books in groups, and future issues will contain even more than this one. The subscription price is \$5.00 a year, payable to Francis P. LeBuffe, 2868 Woolworth Building, New York, N. Y.

Observance
Of Good Friday

LOOKING back on the celebration of Easter and the days that immediately preceded the great feast, the London *Tablet* reflects that there is a sum-total of paganism in England which is both a rebuke to the feebleness of missionary efforts in the past and a call to more vigorous action in the future. The reflection is begotten of the observation that

Britons beyond numbering worked or played in last week's kindly sunshine without a thought of the divine love which Good Friday should recall to every mind and heart in a Christian country. They rode their cycles, drove their cars, poled their punts, dug their gardens, or sauntered along sea-beaches forgetful of the supreme commemorations for which the Easter holy-days were first set apart.

Mutato nomine, the complaint might have been sounded in our own country. Here, as in the *Tablet's* domain, there is, to be sure, a refreshing contrast to such indifference in the gracious overflow of religious observance, consoling, as the *Tablet* notes, in that "Almighty God is not a magnified Returning Officer who counts heads and refuses His mercies when the referendum has not gone in His favor. A tiny remnant of faithful ones has often

turned away His anger and brought down His grace." Yet the fact still remains that if ours is a Christian country in more than name, there is still much to be desired in the way of our observance of Passiontide. Of all days of the year, Good Friday can least of all be construed as a holiday. Yet that is precisely what the many seem to make it, who, freed from the obligation of toil or dismissed from school or college, turn the day into one of revelry. With a laudable consideration for their employes, business officials have been showing a growing disposition to suspend operations for the entire day, even merging Good Friday into a week-end respite. Others again draw the shutters between the hours of noon and three o'clock, for an observance that can scarcely be misinterpreted. It is not too early to suggest that those who have the real spirit of Good Friday at heart might weigh the advantages of both customs, in anticipation of future Passiontides, and register their disapproval of turning into amusement and revelry a day that warrants neither.

New Workers in
the Far East

AS reported in the *Signet*, the magazine of the federated alumnae of the Sacred Heart in the United States and Canada, the work of the Religious of the Sacred Heart is soon to be extended to China. Members of the Society are to take over the European school in Shanghai, heretofore maintained by the Helpers of the Holy Souls, who will thus be enabled to broaden their already extensive missionary work among the native Chinese. In Tokyo, Japan, the Sacred Heart nuns are to have as a member of their community Madame Kiocho Iwashita, the first pupil who came to them at the opening of their school in that city, and now the first of her race to be professed in the Society. With Madame Gertrude Schickel, member of a well-known New York family, and a former student at the Madison Avenue Convent and at Kenwood, Madame Iwashita sailed for Japan from Vancouver on Holy Saturday.

Speaking from
His Experience

DIFFERING altogether from those critics who have found little to praise in the method by which Premier Mussolini is governing Italy, Dr. W. A. Lambeth, a professor of the University of Virginia, writes to the New York *World* to tell of his personal observations, and the impressions he has gained from others. Professor Lambeth is apparently qualified to testify in the question of which he writes. In his capacity of visitor and student he has been in close contact with affairs in Italy for over thirty-five years, years in which he has become familiar with her "feeble government, and with her misrule, her poverty, oppression, and neglect by the minority predatory and hereditary classes." Intimacy with many of the leading university professors, engineers, physicians and industrialists in the land which Mussolini has been transforming has begotten in Dr. Lambeth acknowl-

edged admiration for the Fascist leader and his methods. He has beheld his friends growing each year more fervid and stanch in their support of the present Government and in their love and devotion to Mussolini. It is their universal opinion, he says, that

Italy now is a united nation, with the first honest government for more than a thousand years. Industry moves forward in bounds; labor is happy, and for the first time in history it is prosperous. Transportation, post and telegraph are prompt, safe for property, careful of life and sanitary; pure water supplies are spreading throughout the kingdom, and if some crazy man does not murder Mussolini he will make Italy a real industrial nation and one, by example, a leader among nations.

Such testimony is well worth considering. It is especially valuable in a region, remote from Italy, where criticism is frequently the result of knowledge more or less inaccurate, inspired often by sources that are not altogether unprejudiced. When it comes to judgment of Mussolini's merits, the people of Italy would seem to be the ones best fitted to testify. If they are satisfied with their leader, the world at large has little reason to oppose its contrary sentence.

A Visitor of Distinction

CHICAGO will have the distinction of welcoming to its Congress the oldest bishop in Christendom, if the Lord spares Archbishop Redwood, the venerable Metropolitan of the New Zealand Church, to carry out the plans he has made. Just after Easter of this year, a correspondent writes us, the Archbishop celebrated his eighty-seventh birthday. The following day he sailed for Australia, 1200 miles, to attend the opening of the Cathedral in Adelaide; going from there another thousand miles, he assisted at a corner-stone laying. On his return to his own see of Wellington, he planned to remain for but one day, and then set out for the United States, where he has already been a visitor. While many a younger man would quail before such a program, says our correspondent, His Grace of Wellington anticipates his long journey with eagerness. He was an outstanding figure at the Eucharistic Congress in Amsterdam, two years ago, when Bishop Heylen, in his inaugural address, paid tribute to him. We are told that Archbishop Redwood

was born in England in 1839, and was taken by his parents to New Zealand when he was three years of age. Returning to Europe to study for the priesthood, he was ordained at Maynooth in 1865. Nine years later he was appointed to the bishopric of Wellington, and was consecrated by the late Cardinal Manning, in London. The Archbishop has the distinction of being the first New Zealander to become a priest. He has knelt as a bishop before five popes, and of over 1300 bishops who were serving in various parts of the world at the time of his consecration, not one survives.

The efforts which are being made by those in foreign parts to join in the prospective tribute to the Divine Guest of Chicago, must needs be a source of gratification to the officials of the Congress. And their example ought to spur those less remote from the precincts of the Congress, to willingly undergo whatever inconvenience their participation in the exercises might entail.

Literature

Confessions on Novel Writing

C. C. MARTINDALE, S.J.

(This is the eighteenth of a series by eminent novelists dealing with the novel. Copyright, 1926, by The America Press.)

A VISITOR, whom none might gainsay, offered us an option: "Please write something on the theory of the novel—what the novel ought to be; or make a general confession—why I write stories and what I think of them." Unable to evoke many ideas about novels, theory and ethical justification of, and far from fond of confession other than sacramental, we perched on neither school but subsided in the ignominious dust between them.

About half-way through my first grim spell of Oxford I woke up to the fact that Greeks and Romans were real people; and I began to think that I could see through their eyes what the books were presenting to me concerning them; and I thought I could feel what they felt without losing any possessions of my own that I valued. Perhaps this was all part of a general increase in human sympathy, of which, perhaps again, I might have been rather frightened until then. Anyhow, desiring to write a page or two on some pagan ceremonies, such as the Roman ghost-hunt, or the Taurobolium, I found myself looking at these rites automatically through the eyes, for example, of a small Roman child, and of a Romanized boy, presumably because I was myself a child when I liked ghosts, and a boy when I gloated (like all boys) over horrors—gibbets, skeletons, guillotines. So a sort of story emerged, but written by a man constantly focusing and re-focusing his eyes, so that parts of the tale seemed written from the ancient standpoint, and parts from that of an owl-eyed student, beset with examinations. In time, sufficient stories came to be written to form a small book, in which the latest written chapters, I think, "God's Orphan," were the nearest to "straight story," and the chapter "Roma Felix" went the nearest to preserving a double, simultaneous vision, that of the ancient and of the modern "see-er." Anyhow, they had jettisoned those congeries of eruditional facts, which had quite destroyed that "whole-ness" and proportion which St. Thomas requires in anything that can in how modest a way soever be called a work of "art." Yet possibly in the immature little "In God's Nursery," taken as a collection of tales, there was a sort of "whole," and a "form"—for St. Thomas also asks that in a product of art there should be a *splendor formae*: that what makes it what it is, should shine forth. Frankly, I did feel all the way through, that the old world certainly, and indeed our modern world scarcely less, were populated with bewildered little children, whom God looked after. The tiny touches of his love! The guidance, by infinitesimal degrees, towards (or back to) that Wisdom that was made flesh and pitched His tent amongst us. Yes, the merciful and tender minutiae of our Father's love—the imperceptible insinuations of His Spirit! God our nurse.

Some time after that, came the "urge" (forgive me)

to describe some wonderful scenery I had watched in Algeria and elsewhere. But I had not been alone; different people see things differently; moods themselves give you different eyes; and altogether those places had made me, as they say, "think things." So no mere description was possible. And since I was rather laughing at myself for sentimentalizing over sunsets and so forth, I naturally wondered what a very practical and unimaginative onlooker would have made of the same evidence. And when I had made up my mind what one of the terrifying modern girls who exist in such quantities and are not least terrifying when they conjoin ruthless orthodoxy with complete practical competence, would have thought and said, it amused me to put beside her a brother in the shape of a rather neurotic well-to-do young artist, trying despite personal handicaps and the continual challenge to impishness provided by his sister, to be good. And that naturally suggested, in contrast to these two lop-sided people, the "four-square" man, the happy perfectly controlled right-thinking, right-acting Lord-in-life. And that again, the "average" lad, of whom the world mostly consists. Then to my surprise I found that a thesis had formed itself—that the world existed in many degrees of twilight—doubt, faith, never sheer night, never the Light of Glory. But that through those twilights, the waters of God's Spirit were always stealing or impetuously rushing. These two Old Testament metaphors were, no doubt, haunting the back of my mind all that time. (Why Old Testament? Because I had been mixing for the first time with Mohammedan Orientals, I suppose.) Then the last suggestion offered itself, that this world is not "run" and perhaps cannot be, by Perfect Men; still less, just by the imaginative artist, still less, by the practical person merely; certainly not by the materialist. So, the Lord-in-Life gets taken away; the Practical Person finds that a whole new world has to be learnt; the Artist can not drive the car himself, but inspires the Average Man to do so; and anyway the Materialist takes a back seat. Oh yes, to our surprise we discovered all that in "The Waters of Twilight."

By the time that "The Goddess of Ghosts" occurred, we were getting (sorry; I meant 'I was getting': but one does so detest—and again, how I do hate that Oxford and clergymanish 'one'—well, anyhow . . .), rather more sophisticated or at least deliberate. A line from the Odyssey, a schoolboy's remark, a cricket-match, were quite enough as stimulus, and then the War began, and I found myself continually in contact with young Catholic officers who were experiencing their first soul-torments, and young pagans who were just then having little enough but torment, even when they tried to drug the torment down by the savage pleasures of "leave." The Catholics often began to ask themselves whether they had ever really believed—whether there had been anything in their lives but convention; and the others wondered in agony whether there might not be "something else, somehow," as even the Australian "digger" dreamed. So I wrote some chapters all of which suggested (what is true enough) that the world is peopled with ghosts, but that there is a reality:

"The Waters of Twilight" had been written for puzzled, lop-sided, unsatisfactory people (except the one who got killed), who never really throve till something had kicked them into real life: the "Goddess" was meant for people who were being kicked black and blue; and thank God, the oddest Unknowns used to write from the trenches to say it had helped them, not into a world of Fairy-tale, and certainly not into the world of Dance (so to call it), but into a world where they at least realized that there was a new horizon with something real behind it. Had they been offered a textbook of apologetics, they would not have read a page of it. I confess that the last story asked a question that I had myself been often asked: "Is a marriage possible between the Church and the modern world? And if so, which of the modern worlds? Must she continue to be merely "in" the world, though certainly not of it? or must she retire, as the hermits did, right out of it, and pray for it? or can she marry if not this generation, at least the rising one? has the non-Catholic mind of today got assets on which the Faith can lay hold? The Huxley-Herbert-Spencer era, with its silly dogmas of materialist agnosticism, certainly had not; the universalist, theosophic element in our world today, has hardly more; what of the eighteen-year-olds? Have they!" The question still asks itself, and the answer oscillates between an enthusiastic Yes! and a hesitating hope.

The War went on, and by dint of practically living in hospitals, aerodromes and camps, I met yet other very different sorts of men in great intimacy. Many wished for instruction. A small outline of a skeleton doctrine was drawn up, which I wished afterwards to expand, and to expand in conversation-shape so as to give more reality to the "difficulties" and so that an instructee might feel sure that he was understood and sympathized with. Hence by sheer force of nature, a sort of story came into being, scene in a hospital, where instruction was so much easier than in, for example, camps. And since the "instruction" was rightly conceived as given to an "average man," the Sergeant in "Jock, Jack and the Corporal" was simply supplied once more by the nature of things. Then, I knew a "Jock" and I knew a "Corporal" (with hair exactly like that. . . . I told him I was writing its panegyric, and his language became unprintable), and so they incarnated the extra amount of the supernatural that was needed, and the fierce yet terrified paganism that you meet—one character could not properly express such disparate sentiments as had to be expressed. Besides, I just liked them. . . . And when "Jock" was finished, I wanted to find out what could possibly have happened to the Corporal in the hideous times that followed the War, and I wrote "Mr. Francis Newnes," who was the Corporal in "civvies"; most people hated the book, because of its end, which to me seemed radiantly, ecstatically happy, and in fact was.

I do not imply that there are photographs in these books, nor that I have used my friends as "copy": but many of the incidents are exact, more are but slightly adapted, and all the sentiments are real; and no one could catch up with the real loveliness, tragedy, horror, delicacy and affectionateness of the men whose lives were brought into

such close contact with one's own. There has been one more "story-book," "Albert Alfred, P.C." I had been getting to know colliers; and (blameless as my career had been) some policemen; and I liked them all. Then there had been some retreats in mining towns, and these always fill me with intense happiness. Moreover, I had a thesis: the ordinary man, given his chance, shows that he thinks Catholic thoughts whatever be his upper layer of headlines, catch-words, and cinema-suggestion. I wanted to make some of these men show that; without ever forcing the situation or supplying them with sentiments not their own. Whether it "came off" or not, it is not mine to judge. Probably, to one of a nationality other than that to which the men were conceived as belonging, all these books must seem sufficiently improbable, quite apart from the Cockney or other dialect in which parts of them are written. What alone I would urge is, that if they are bad (frankly, I consider parts of them to be quite bad), that is not because they have a purpose; indeed, I should hold all art to be bad which has not got a purpose; that "art for art's sake" is a remark that is perfectly meaningless; and that an artist will only be really good when he controls his instincts by a philosophy, and that some philosophies (like that of pleasure, for example) are bad, and that a work based upon such a philosophy will be bad too, and that an artist is not in the least his own master in such matters. St. Thomas, when he did not explicitly mention "purpose" as a *sine qua non* of a work of art, did not, because he took it for granted. Any intelligent person, and he postulated plenty of intelligence in his artists, of course had to have a purpose! But, the purpose has to be in keeping with the method, which here is, writing a story, which professes at any rate to represent "real life." So the characters and their thoughts and deeds must not be made mere diagrams, nor yet the victims of the artist's purpose, however noble. Nor need the artist make perfectly clear, even, what his characters *mean*, though he should make sufficiently clear what *he means* for, the characters may be people not clear themselves, and so their thoughts and words will be confused. Yet again, the sheer development of the characters and the story they occasion, may reveal many things to the artist that he never suspected when he began to write! Certainly from the finished story, he may to his bewilderment perceive a unity, a proportion, a harmony, a "form," that far out-pass any explicit intention he had when he began it.

I should like—unpractical desire, I shall say—to write an enormous novel, in about five volumes of five books each, tracing the concrete psychology of the Greek world from about 1500 B.C. to zero; mating it with the concrete expression of Jewish psychology similarly traced; developing the progeny of this family within the Roman Empire; splitting it, and keeping one half Latin, in Gaul, and Teutonizing the other half by the Rhine, or the Danube, and then re-mating them in the persons of the descendant of a French émigré and the modern Englishman, who, by that time, the offspring of the northern lot would have become. And that is my confession of an absurd idea for a novel.

[Father Martindale is the author of the following books: "Life of R. H. Benson"; "Life of C. D. Plater"; "Life of Bernard Vaughan"; "Memoir of R. P. Garrold"; "Memoir of R. Monteith"; "In God's Nursery"; "The Waters of Twilight"; "The Goddess of Ghosts"; "St. Christopher"; "Old Testament Stories and New Testament Stories"; "Jock, Jack and the Corporal"; "Mr. Francis Newnes," "Albert Alfred, P. C."; and a multitude of other writings on various topics.]

REVIEWS

The Genesis of Christian Art. By THOMAS O'HAGAN. New York: The Macmillan Company. \$1.50.

One may be pardoned if one begins the comment on this volume with a recommendation: to the non-Catholic art student, that he should study it and thus avoid marring his otherwise splendid contributions to art by stupid references to things Catholic; to the Catholic, that he should study it and be convinced that his Church has been not only the creator and the inspirer of art, not only the mother who nourished and fostered it, but that she has kept art in its rightful place, as acolyte, as handmaiden, as servant. The notion is all too current that art can be independent of all else in the world. Art must be fundamentally religious. No better exemplification of this can be found than in Dr. O'Hagan's splendid survey of the history of art. The treatise begins with a chapter on the masterpieces of the ancient world. While acknowledging the debt of the Christian artist to the pagan pioneers, it draws a sharp line between the spiritual significance of the two. Christian art began in the catacombs; it broadened into the Byzantine and the Romanesque, it came to its grandest growth in the Gothic, but it remained glorious in the Renaissance. Dr. O'Hagan is eloquent on Christian art in all its stages, but he is frankly, and rightly, the devotee of the Gothic, "the concrete expression of a Christian soul yearning for the infinite." Two chapters should be mentioned in particular, and then a third chapter. In "The Significance of the Blessed Virgin in Art" and in "The Saints in Art," he shows clearly a relationship that so many art lovers overlook. In the last chapter, he enumerates a complete list of the principal paintings in the art galleries and museums of Europe.

G. P. L.

My Religion. A Symposium by Ten Authors. New York: D. Appleton and Company. \$1.50.

Youth Looks at the Church. Minutes of the N. I. S. C. New York: The Abingdon Press.

Both these volumes evidence the modern man's interest in the one thing necessary despite his apparent occupation with the things of sense. The former is a symposium of essays that first appeared in British and later in American journals, contributed by such distinguished writers as Arnold Bennett, Hugh Walpole, Sir Arthur Conan Doyle, E. Phillips Oppenheim, Compton Mackenzie, Israel Zangwill and others, speaking on what to each of them is "My Religion." The latter is made up of the addresses, discussions and findings of the National Interdenominational Student Conference held at Evanston, Illinois, last December. It is a pity that the great minds that contribute to the first volume should for the most part be so at sea in their notions about God and the hereafter, let alone dogmatic creeds. In this connection the thoughts of the younger generation are more orthodox and encouraging. Mr. Bennett believes in the existence of God but further he cannot go, convinced, with regard to other dogmas, that he "could never arrive at any definite conclusion concerning them and hence that to occupy myself with them was a waste of time." One is rather astonished to note that Hugh Walpole, notwithstanding his father was a bishop of the Church of England, at the age of forty-one can speak of his religious position only most vaguely. At best he is "suspicious" that in the history of each individual something of far greater import than the life of the body is involved. Conan Doyle finds the fulfilment of his spiritual aspirations in spiritualism; Zangwill throwing over orthodox Judaism finds a future life "un-

thinkable." Thus one and all, except Compton Mackenzie who makes his profession of faith in the changeless teachings of Catholicism, reject dogmatic religion. The book is a sad commentary on the decadence to which the so-called Reformation has led. The young people are at odds too about creeds but at least they are enthusiastic critics of Protestantism's credentials and they are genuinely earnest about properly evaluating the position of religion in life. Their advocacy, however, of the dissemination of information concerning contraception or birth-control and of sterilization to eliminate the mentally unfit, is highly discreditable.

W. I. L.

The Historian and Historical Evidence. By ALLEN JOHNSON. New York: Charles Scribner's Sons. \$2.00.

Dr. Johnson has given both writers and readers an informative and helpful volume. In seven excellent chapters he treats such phases of history writing as the sources of information, the assessment of evidence, the use of hypotheses, the nature of historical proof, the technique of historical criticism, etc. His abstract principles and theories he enriches with frequent and pointed illustrations that exemplify the rule he would emphasize and that augment the readableness of his volume. What is even better is that Professor Johnson shows in his own handling of historical material that he observes the rules he proposes for others. His discussion of "The Evolution of Method" is an instance in point. Doubtless metaphysicians will disagree with his treatment of the probative value of human testimony. It is regrettable also that he allows apparently contemptuous phrases to slip into his appraisements of Churchmen who find a place in his book, as if their deep faith or belief in the supernatural would cloud their otherwise good judgment and historical acumen. It would appear too that he confounds tradition as used technically by Catholic writers with the same word as popularly employed and that he forgets that the Bollandists are Jesuits. But withal his little volume is well worth the reading and writers in more departments than history may profit from its perusal. Even the realization of some of its more elementary truths would be a help to many besides historians.

W. I. L.

Digging for Lost African Gods. By BYRON KHUN DE PROROK. New York: G. P. Putnam's Sons. \$3.50.

There is a thrill in digging down into the ruins of the past, there is feverish excitement in forcing the earth and the sea to give up the secrets of the men of generations now long dead and almost forgotten, there is a living romance in searching old stones for the romances of faded ages. In his story of the excavations made in Northern Africa, Count de Prorok transmits to his readers a great part of the enthusiasm that he and his fellow scientists felt as they uncovered the layers of centuries and discovered the riches of past civilizations. Archeology might seem dull and insipid to the general reader. As it appears in this narrative it becomes high romance, a detective yarn, an adventure. Even more than other sciences, archeology demands that its servants be martyrs to knowledge. It was thus with Jules Renault who pioneered in bringing old Carthage out of the ground. When the author saw him die at his work, and for it, he realized that an organization was necessary if that work were to continue. How he set himself to form this organization, how the best brains and the funds to further the excavations were gathered together, how the tedious and laborious work was carried on in Carthage and its plains, in Gigthis, in Djerba, in the sands of the desert and under the surface of the sea, makes a story that deserves telling. Count de Prorok, moreover, tells the story exactly as it deserves to be told, with the accuracy of a scientist and with the graciousness of a litterateur. On almost every page occurs the name of Père Delattre. It is well that generous tribute be paid to this White Father, who is called "saint" by the natives and "scholar" by every archeologist.

G. C. T. with extracts from his various sermons.

BOOKS AND AUTHORS

From Protestant Sources.—Dr. J. Ritchie Smith, Professor of Homiletics in Princeton Theological Seminary, has done an excellent service for his Protestant coreligionists in publishing "The Holy Spirit in the Gospels" (Macmillan. \$2.50). The volume evidences extensive reading, scholarly thinking and, in its principal dogmatic phases, sound orthodoxy though in the interpretation and application of some of his texts the Doctor will probably find many to disagree with him. The operation of the Holy Spirit in the mystery of the Incarnation, which is excellently handled by the author, gives him an opportunity for a full examination and explanation of the doctrine of the Virgin Birth, to which, needless to say, he unhesitatingly subscribes. The Catholic reader will hope that the Holy Spirit will reward the author's efforts to glorify Him among his brethren even as He rewarded Newman's researches and writings in the cause of Truth.

Frequent recurrence of the words "myth" and "legend" and the distinct absence of references to or usage of Catholic citations and authorities suggest the value to be placed upon "Adam and Eve" (Stratford. \$1.25), by Oscar T. Crosby. The author is intent on learning the origin of the "myth." The chapter on "Christian Doctrine" evidences ignorance of Catholic theology.

A subtitle to "Anglicanism" (Putnam. \$2.00), by W. H. Carnegie, Sub-Dean of Westminster, tells the inquirer that this volume is meant to be an introduction to Anglican history and philosophy. In the circumstances it has no claim to being exhaustive and we may say that it adds nothing new to previously written books on the same subject. Its style is clear and the dictum choice. The author weakly repeats the old theories about the relations between Rome and England before Henry VIII, and about the break with Rome implying no departure from current orthodox doctrine. Unfortunately for Anglicanism history gives the lie to the thesis.

Foreign Publications.—For theologians Marietti (Turin) has issued both in large form and pocket-size a new edition of Sebastiani's "Summarium Theologiae Moralis." Both volumes are very compact but the type is a little too small for convenient reading.—From the same publishing house comes a very modest but very complete treatise "De Censuris Latae Sententiae" by Rev. Albert D. Cipollini of the Seminary of Saints Cyril and Methodius, Orchard Lake, Michigan.—Marietti also publishes a compendious survey of the history of the Church during the last quarter of a century, "Storia Ecclesiastica Contemporanea (1900-1925)" by Orazio M. Premoli a Barnabite. It gives a brief record of the principal ecclesiastical changes which have come over the different countries. We note with regret however, much bad spelling and that in his comment on the United States the survey seems to have been limited to the territory east of the Mississippi.

Tequi (Paris) has just published a very complete treatise "Les Saints Ordres: Doctrine et Action" (12 fr.), by Louis Rouzic. After a discussion of vocation and the seminary he examines each of the Orders in the light both of theology and of history. He also offers some practical advice on the ministry and some wise counsels to help the new priest to meet pastoral difficulties which will present themselves.—A new edition of P. Cotel's famous "Catechisme Des Voeux" (250 fr.), brought into harmony with the Code of Canon Law has been edited by P. Emile Jombart, S.J., and published by the "Museum Lessianum" (Louvain: II, rue des Recollets).—Dom Louismet gives us a new explanation of the Canticle of Canticles in "L'Initiation Mystique" (Paris: Tequi. 8,25 fr.), an encouraging and inspirational volume that emphasizes God's intense love for man.

"San Agustin" by P. Felix Restrepo, S.J., is the first volume of "Los Grandes Maestros de la Doctrina Cristiana" and comes from the press of "Razon y Fe" (Madrid: Plaza de Santo Domingo, 14). After an historical discussion of catechetical instruction in the early Church, it is taken up with Augustine's catechetics, with extracts from his various sermons.

The Viaduct Murder. Hangman's House. The Lady of the Abbey. White Fire. The Shanty Shed. Landscape with Figures. The Enemy's Gates.

Plainly said, "The Viaduct Murder" (Simon and Shuster. \$2.00), by Ronald A. Knox, is the best mystery-detective story of the year. A badly battered corpse is found on the golf links. The first verdict was suicide; but four leisurely gentlemen staying at the country club thought differently, and so did the police. Several times the mystery seems to be solved conclusively; the evidence seems to be complete; but there is a flaw in the logic and the search begins anew. The final explanation proves, for detectives as for all people, that the obvious things are the best concealed. The complications and mystery of the narrative will please one class of readers; but another group will be more delighted with the cultured argumentations of the four amateur detectives. In directing their talk, Father Knox shows an amazing amount of perspicacity.

Those who have tears should prepare to shed them before reading Donn Byrne's latest novel of Irish life, "Hangman's House" (Century. \$2.50). There is a melancholy beauty in every word of this romance, there is a heart-tug on every page. It is emotionally irresistible. Connaught, the Hangman's daughter, is incomparably good and beautiful; young McDermot is heroically strong and tender; D'Arcy is the blackest of villains; the tragedy of their loves has for background horse-races, revolutionary politics, and all the humor and charm of Irish life. What does it matter that it is only a novel of the heart and that its characters are the romantic stage Irishmen rather than the sordid characters of the Irish realistic school? What need be regretted is that the story is Protestant; that is not truly Irish.

First impressions are not always true. It might occur to some, on first reading, to judge that George A. Birmingham is wanting in reverence in certain parts of his novel "The Lady of the Abbey" (Bobbs Merrill. \$2.00). This would only indicate that such readers should think again and should try to develop their sense of humor. The story is an interesting tale, touched with an irony that is irresistible. Mr. Birmingham has tucked away many a quiet chuckle in his pages.

In "White Fire" (Dutton. \$2.00), Louis Joseph Vance is not at his best. The reason for this is not hard to find. A chronicler of thrilling adventures risks his literary preeminence when he leaves his chosen fields to record unsavory doings of high society. Matrimonial infidelity can never have the charm of innocent first love.

The art of the novelist does not consist merely in finding or ensuring unity amid variety of incidents; the incidents that are chosen must themselves be not only probable, but also of a certain magnitude and importance. Judged by this standard, "The Shanty Shed" (Doran. \$2.00), by Hulbert Footner, can scarcely be said to rank high as fiction. Still, if the reader is not exacting in his tests, if he is merely looking for a clean story of love and adventure to while away an hour or two, this tale of the white Northwest may be recommended to him.

It is difficult to see the purpose that inspired the production of "Landscape with Figures" (Boni, Liveright. \$2.50), by Ronald Frazer, unless it is an attempt to portray the differences in mentality between East and West. The thoughts expressed are fantastic and the imagery is excessive and unnecessarily sensual in its appeal. The author has yet to learn that the genuine artist in literature, as indeed in any of the arts, is he who has mastered the difficult lesson of restraint.

"Clean books that will interest" is the heading of a book list in one of our daily papers. "The Enemy's Gates" (Boni, Liveright. \$2.00), by Richmond Brooks Barrett, is not, and should not be found in such a list. The story is an ugly one. If the author's purpose is to show that marriages between Jew and Gentile, that have nothing but sensuality for their incentive, cannot have a happy outcome, he has abundantly proved his thesis. There are pages upon pages of this book that are unsavory and unnecessary.

Communications

The editors are not responsible for opinions expressed in this department.

The Irish Race Not Disappearing

To the Editor of AMERICA:

The "Disappearing Irish in America," which appeared in the issue of AMERICA for May 1, is about the most misleading piece of publicity I ever saw in a Catholic organ. I am very much surprised that it is from the pen of so eminent a Catholic writer as Dr. Walsh. There is nothing in the body of the article to justify the title, "The Disappearing Irish in America." These statisticians can prove almost anything. I came to the United States thirty-five years ago, a young newspaper man of twenty. I want to say that the Irish race in the United States, as an element, is far more powerful now than it was then.

It is more powerful in Church and civic affairs, and in politics and the commercial life of the nation.

Those of Irish extraction in the United States have larger families than any other element except the Poles and Italians.

The Irish are not "disappearing in America." They may be blending in the great melting pot and they furnish one of the richest streams in the blend morally, physically and intellectually. I am sorry to have to suggest that my friend, Dr. Walsh, must have had the glooms when he penned his article.

Indianapolis.

JOSEPH P. O'MAHONEY,

Editor, the "Indiana Catholic and Record."

Qualified to Write on Evolution

To the Editor of AMERICA:

Will Doctor John Pracher allow me to take issue with him, in the friendliest spirit possible, not so much on his criticism of Father O'Toole's book, except indirectly, but on the supposition on which rests this statement:

It would be interesting to know of the scientific work done by the Rev. Rector of the Catholic University of Pekin that entitles him to write a book on evolution. (AMERICA, May 1.)

This presupposes that a man must have done some experimental work in some branch of the physical sciences before he is capable of speaking with any authority on evolution. This is absolutely false. Evolution itself is not chemistry, biology, zoology, paleontology or geology, but it is a *theory*. You can't see, touch, measure or weigh evolution; but the specialist in the different branches of physical sciences can report *facts* of observation.

Now, why cannot a man who has had a thorough liberal education and an extremely thorough course in criteriology, reason, draw conclusions from these facts, as well as (if not better than) the physical scientist? Why cannot a *thought* scientist, one who reads all the authoritative works in all the branches of physical science that deal with evolution, surveying the matter impartially and as a whole—give a much more unbiased conclusion than one who, because of a life-time devoted to one phase of science, is morally incapable of viewing the subject from every angle? Moreover, the whole controversy between Father O'Toole and Father Richarz, to which reference was made in Doctor Pracher's letter, was on the *geological* aspect of evolution. No one has questioned Father O'Toole's experimental and technical knowledge in biology.

I trust this will correct the only too general false assumption that only the physical experimental scientists should be listened to, when there is question of evolution.

Augusta, Georgia.

W. A. MULHERIN.

African Mission Seminaries

To the Editor of AMERICA:

May I introduce myself to the readers of AMERICA as a Father of the Austrian Province of the Oblates of St. Francis de Sales? We are at present preparing 130 seminarists for our missions in South Africa, namely in Great Namaqualand and in the Apostolic Vicariate of Oranje River. So far we have refrained from seek-

ing American help for the upkeep of our houses and the maintenance of our mission seminaries in Austria, but the time has come when without this help our Province is facing dissolution.

With the dismissal of our seminarists (indigent and deserving students) our missions in Africa would be doomed to destruction. Alms and Mass stipends are needed to relieve our very poor mission seminaries, and to help our sick and dying priests as well as our starving mission students.

I am confident that assistance will be given us through AMERICA to spread the spirit of the gentle Bishop of Geneva in Austria as well as in the mission fields.

Newark, N. J.

FRANCIS HRDLICKA, O.S.F.S.

Forbid Them Not

To the Editor of AMERICA:

Say, Mr. Editor, I could sing a duet with "T. P. H.," who writes in your issue for April 17 on bringing babies to church; and we would be in perfect accord, though there are many among us—both priests and people—who would hardly applaud our effort, lacking a proper sense of appreciation of good music, yea, the best the world knows.

Announcement is sometimes made from the pulpit by the present writer that "babies are always welcome here," occasioned usually by some "lusty" giving the congregation notice that he is "already here." My compliments usually go out to the mother or father who has ignored the "rules of modern propriety," with the added aside that "there are many here who would be better men and better women, and mayhap better Catholics, had they closer association with crying babies."

We boast here, and justly so, of having a very orderly congregation, exceptionally good music, and a proper regard for church ceremonial; but nothing more delights the pastor—and he is by no means unappreciative of the excellent things we boast of—than to catch evidence through a "squeak" or a "roar" that the grown-ups are not the whole show; or to see some "tot" strutting down the aisle as though in lead of some rival procession. The writer has at times held conversation with such from the pulpit. "O, but it's so distracting," the nice and the pious will say. To be sure it is. But hasn't it been said: "Unless you become as little children, etc."? Let's get more of the "kid" into us and have more of him among us. Life will be brighter and sweeter, and heaven will be nearer.

Providence.

M. J. P.

Noble Mission Record of New York Archdiocese

To the Editor of AMERICA:

The communication by Lucinda Clements, of Webster Groves, in the correspondence section of your issue of April 24, 1926, has come to my attention. My reason for writing this letter, however, is only for the purpose of defending the Faithful of New York, the greatest archdiocese in the world, who have been always so loyal and generous to everything Catholic, and specially to the work of the Society for the Propagation of the Faith. When we sent to AMERICA the report of the year 1925 for the Society for the Propagation of the Faith for both the home and foreign missions, we certainly did not seek a controversy and now do not propose to enter one either.

Again I wish to state the Jubilee Year Report of the Society for the Propagation of the Faith of the Archdiocese of New York shows the gross receipts for the support of our Catholic missions at home as well as abroad amounted to nearly one-half million dollars, the exact amount being \$499,221.03. The amount sent from the New York Office to the Central Office of the Society for the Propagation of the Faith in Rome was the largest that has ever been sent from any diocesan office since the establishment of the Society in the United States.

We positively did not say "that the net amount contributed to the foreign missions was some \$470,000." Our words were as follows: "The net contribution from the Archdiocese of New

York to the Catholic Foreign Missions and the Society for the

Propagation of the Faith amounted to \$469,458.15." This shows the ignorance of Lucinda Clements in regards to the work of the Society for the Propagation of the Faith. The Society is now helping the home as well as the foreign missions and this amount of nearly \$470,000 was sent by the Society for the home and the foreign missions. The sum of \$180,851.07 was sent to the Central Office of the Society for the Propagation of the Faith in Rome and the remaining amount of \$288,607.08 was sent direct through our office to the missionaries in the fields of the home as well as the foreign missions, the expenses of the year 1925 being \$29,762.88.

We are very proud to say that the Faithful of New York, through the Society for the Propagation of the Faith, are now building and have built schools, churches, etc., in the home missions. They have been and are supporting and educating students for the holy priesthood in the needy dioceses of our own country. They have been and are sending Mass offerings for the support of priests in poor sections of the home missions.

If we report every contribution collected in the Archdiocese of New York for the many appeals that do not come through the Office of the Society for the Propagation of the Faith but through the Chancery Office, such as the many relief appeals, the collection for the Indian and Colored Missions, etc., perhaps we could show a report far more than one-half million dollars.

New York.

THOMAS J. McDONNELL.

The Record of the Andrew Morris Family

To the Editor of AMERICA:

I read with great interest in AMERICA, issue of April 10, an article entitled "New York's First Catholic Office Holder." Being the great-granddaughter of Andrew Morris, I wish to correct an error which stated "that Margaret Ellinor," daughter of Andrew Morris, "married Lewis Willcocks and had no children," whereas she had fourteen, one of whom was my mother Margaret Cecilia who married my father, John Mathew Donald Mel de Fontenay. They had ten children and all good and faithful Catholics.

I have the genealogical record of the Andrew Morris family and also the portrait of Margaret Ellinor Willcocks, nee Morris.

Oakland, Calif.

CECILIA MEL POROCK.

[The data for the article in AMERICA was supplied by a great-great-grandson of Andrew Morris. Evidently he was not aware of the existence of this relative in California who is now eighty-six years old. Her letter supplies additional interesting information of this old New York family. It is also gratifying evidence of the wide circle of AMERICA's readers.—ED. AMERICA.]

Isaac Newton Ridiculed

To the Editor of AMERICA:

Ridicule was recently cast on Isaac Newton in the columns of *Popular Astronomy* (xxxiv, p. 75). It is proved there that Newton wrote marginal notes on the Prophet Daniel and on the Apocalypse about the time that he was writing his "Principia." So far the story is correct. But when the writer qualifies this fact as a descent "from the sublime to the ridiculous" and to "what seems puerile and meticulous" he passes beyond the boundary of his competency.

Comparing a mathematical book to "the sublime" may pass, but calling anything that Newton wrote ridiculous or puerile is to make an assertion that demands proof. When Newton, during the great creative period of his life, directed the "telescope" of his powerful mind beyond the celestial heights to things of another life, he only did what other great minds have done before and after him.

That the writer should confess himself as not believing in the Scripture, concerns only himself, but when he maintains that from the time of Newton to the present day belief in the Book of Daniel and the Apocalypse has ceased to be "serious," he forgets that Hebrews and Christians have not all passed away as yet.

Rome.

G. SCH.